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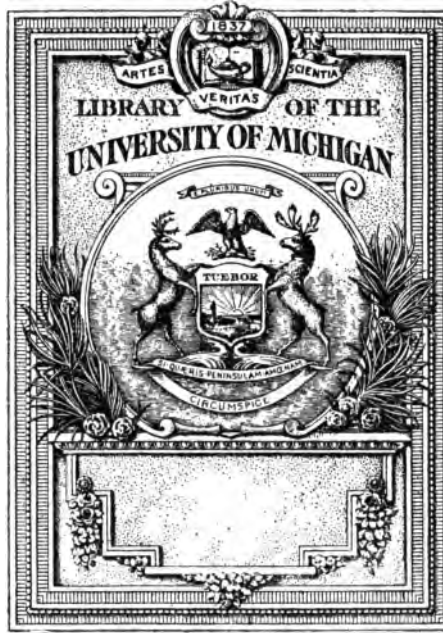
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CLASSICAL ASSOCIATION
OF SCOTLAND

CLASSICAL ASSOCIATION
OF SCOTLAND



PROCEEDINGS 1902-3

EDINBURGH

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Prefatory Note.

CHANGES in the curricula of Secondary Schools, mainly due to the changing requirements of public examinations, and a desire to widen the scope, promote the interests, and inquire into the end and aim of Classical Education, led many teachers and friends of the Classics to believe that the time had come for the formation of a Scottish Classical Association.

Such a society, it was felt, would be likely to be helpful and stimulating to teachers of Classics by the communication and exchange of ideas regarding the best and latest methods of instruction. It would serve also to indicate the position of Classics in general culture, and to emphasise the bearing of Classical study on the history, the thought, and the archæology as well as on the languages of antiquity. Moreover, Classical teachers in the remoter districts would, as members of such an Association, be encouraged in their work by the feeling that they had the support of an active and intelligent sympathy from without.

The idea of such an association had been mooted at the meetings of the Classical Committees of the Joint Board of the Scottish Universities and elsewhere. At last, after several informal discussions and some correspondence on the subject, a

meeting of those interested in the formation of such a society was held in the Royal High School, Edinburgh, on Saturday, 1st March 1902.

At this meeting, after full discussion, the association was constituted, its objects defined, rules drawn up, and officials elected for the first year (*vide* Appendix, p. 123). Nearly all the professors of Classics in Scotland, a majority of Classical teachers, and several eminent teachers of English have joined the association, which has also been fortunate in securing the sympathy and support of not a few distinguished divines and public men. But if the society is to achieve all the good of which it is capable, a very large increase in the membership is desirable, and it is earnestly to be hoped that at least every teacher of Classics in Scotland will join the ranks of the Classical Association.

The device on the cover may be taken to signify the genius of antiquity pointing out to a representative of youth the way of wisdom. It is the work of Mr Robert T. Rose, and the die has been given by a member of the association.

W. COUTTS, *Hon. Sec.*

EDINBURGH, *August* 1903.

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MEETING HELD AT EDINBURGH,
On SATURDAY, 29th NOVEMBER 1902.

Efficiency in Education.

INAUGURAL ADDRESS BY THE PRESIDENT,
G. G. RAMSAY, M.A., LL.D., Litt.D.,
Professor of Humanity in the University of Glasgow.

MY first duty and pleasure is to congratulate you on the successful formation of the Scottish Classical Association, so happily consummated to-day; my second is to express to you my most warm thanks for the honour you have done me in electing me as your first President. This honour, I am well aware, I owe rather to the somewhat dubious merit of seniority, as the oldest Classical Professor—indeed the senior Professor of any kind—in Scotland, rather than to any special merit of my own; but even so I accept the honour with much gratitude. I feel proud that you, the men who throughout Scotland are carrying out in the twentieth century those high traditions of education upon which the intellectual life of Scotland has been based for more than 300 years, should deem me worthy to preside over this Association, and thus give me a right to work along with you in a cause which during all my professional life I have had more at heart than any other—that of the higher education of our country.

And what, gentlemen, are the objects of our Association? I am glad to say that among them is not included that of furthering, in any way, the personal or professional interests of its members. At the very outset, I received the strongest representations from teachers of the Classics, that while they would welcome the formation of a Society for discussing the various practical questions which arise in connection with the teaching of Latin and Greek, and the place which they should hold in relation to other subjects in education, they would have nothing to do with any combination which was to afford a field for the grinding of personal axes; and I am proud to say that this point has been made a fundamental principle of our Association.

Nor have we any desire unduly to exalt our own subject at the expense of others. We are most of us workers in the teaching of Latin and of Greek; we are all of us, I take it, believers in the supreme value to the intellectual life of the nation of the preservation of classical study, as a means of the highest mental discipline, for all such as have the natural aptitude, and can afford the time needed, to turn those studies to account. But we recognise the fact that those studies, with their severe demands, are not, and by their very nature cannot be made, available for all; we recognise that with the advance of knowledge in all departments, there are other subjects which must form part of any general scheme of higher education, however high; and that there are other directions in which, if only right methods be employed, and right aims held in view, a liberal education of a really high kind can be secured.

We do not appeal to classical men alone. We look for co-operation to all who desire to see a high standard of education maintained and sound methods of education followed, whether in ancient or modern languages, in English, history, or literature; in mathematics or in science. The danger of the moment is that under a sudden and ill-considered demand for various new subjects, and a mistaken idea that it is possible to gather the practical fruits of education without giving those fruits time to mature,

the true educational idea should be lost. We appeal to our especial allies, the teachers of English, whose subject is bound up with our own; to those who would have French and German taught as thoroughly and thoughtfully as we desire to teach the classics; to all who regard it as the highest function of education to develop the man, and to turn him out into the world with an instructed, and yet open mind.

Furthermore, although the teaching of classics—as of mathematics—has this immense advantage, that its methods have been developed and systematised by the experience of many generations, it is also true that this subject, like all other subjects, has made great strides in recent years, and that the old methods of teaching it require to be reconsidered in view of modern conditions. It is not merely that new subjects have been introduced, for which a place must be found; but also that the demand for higher education of some sort, and of the best sort available, is being made on behalf of a much wider and larger class than formerly. It is no longer a select class, consisting of those destined for professions and the higher walks of life, whose needs demand attention: the nation has at last been roused to the necessity, which many of us have been preaching all our lives as a matter of national concern, of training to the utmost the brain-power of the community, and of bringing within the reach of every capable mind, in every class, the benefits of a liberal education.

There is at this moment a boom on amongst us in this matter of higher education; and it is of the greatest consequence to the country that this boom should expend its force in the most promising directions. Booms of all kinds are dangerous things. They are not always guided by wisdom; and in this particular boom, it behoves all who have practical knowledge of the work of education, and know the difficulties of the problems which it presents, to contribute all they can to turn to good account the fresh interest which has been created in it.

Let us, therefore, who are interested in classical teaching, set our own house in order. It has long been felt among us that

good would come of more close and frequent communication between teachers in the schools and those in the Universities ; between teachers in every part of the country, who are endeavouring to make the most of the time, often the too scant time, allotted to their subject. There are many points connected with the methods, the books, the aims, of classical learning as a practical subject, which we could profitably discuss in common : there are questions connected with examinations which concern us all. There are our Bursary Examinations, which act so potently as a stimulus to the schools, and as to which recent experience gives room for much inquiry and criticism. There are the Preliminary Examinations, conducted publicly, under Ordinance, by examiners chosen from the four Universities of Scotland, which lay down the standard of entrance to the Universities. There is also the Leaving Certificate Examination of the Scotch Education Department, which the Joint Board, representing the Universities, has the option of recognising for University purposes so long as it is satisfied that the standard is equal to that of its own Preliminary Examination. Criticisms are often made, and information may well be asked for, in regard to both of these examinations. Are the means used at present for securing the equality of these two examinations adequate for the purpose ? Are the standards of these two examinations, in different subjects, actually the same ? Then again such questions as the wisdom of making all these examinations depend entirely upon unseen work ; as to the unexpected evils which the adoption of this long-fought-for principle has brought with it ; as to the necessity of giving more importance in the teaching of classics to History, to Composition, in Prose or even Verse—to the matter as well as to the language of the great classical writers—all such questions I hope will be fruitfully discussed among us.

Meantime, I may be permitted to-day to take a larger view of the field. In England, a great and comprehensive Bill is being carried, with unheard-of expenditure of breath, through Parliament. That Bill, for the first time in England, aims at putting

higher education on a national basis ; and yet, during all these interminable debates, scarcely one word of real importance has been said upon the vital question at issue. We have been deluged with debate upon political, sectarian, and administrative questions ; but upon the kernel of the whole matter—what is to be taught in the schools, and how it is to be taught ; what are the essential points in which, as the cry goes, our education is falling behind that of other nations ; what are the elements in which the training of the national intellect is defective, and where it needs strengthening most : these topics are passed over in silence. We have cared more for such questions in Scotland ; but when a Scotch educational debate takes place and our Scotch members do their best to direct attention to the practical details of the subject, we are told on all hands that Scotch education and Scotch M.P.s are insufferably dull, and they are allowed to air their eloquence to listless reporters and empty benches.

We teachers of classics, gentlemen, have long been in possession of the field—until recently, in almost exclusive possession of it. We train by means of subjects which lie at the very root of human culture in all those great departments of life without some knowledge of, and interest in, which, no one can be deemed to be educated at all. In studying Latin and Greek, the life and literature of ancient Greece and Rome, we are drawing from the fountain-heads of language, literature, art, philosophy, government, and law : and upon that foundation, whether the foundation be seen or not, the superstructure of our modern civilisation rests. Those foundations can never be disturbed ; no country, no age, can ever turn its back upon its past, and ignore, or attempt to undo, as the French Revolution vainly attempted to undo, all that has gone to its own making. Any such attempt recalls the advice given to a patient who consulted an eminent doctor for chronic gout. “I can do nothing for you,” said the doctor. “What! absolutely nothing?” “Well, there is only one thing in the world that would do you any good. Dig up your grandfather and get a new one.” We cannot, as a nation, dig up our intellectual

grandfathers, and provide ourselves with new ones in language, history, or literature. Classical studies can never die; least of all in these days, when men are penetrating into the past history of our race with an enthusiasm and a wealth of results unknown before.

But there are questions which we have to ask ourselves as educators. Is classical study essential for everyone who would equip himself with a liberal education for the ordinary purposes of life? No scholar would venture nowadays to answer that question in the affirmative. That being so, For whom must it be retained? and what is the precise point in the study short of which it is not worth while to make our youth enter upon it at all? We cannot but feel—we hear it on every side—that there is a waste in beginning a difficult study which is never to be carried to any real end; and we cannot doubt that many a mind has been sacrificed to the fetish of a classical education by pursuing it after it has become evident that no real fruit was to come of it. In the interesting debate that took place in Oxford on the 12th of this month upon the question of compulsory Greek for Pass Degrees at Oxford, two foremost authorities on classical education, Mr P. E. Matheson of New College, and Professor Pelham, President of Trinity College, agreed in the opinion that, in view of the growth of other studies, and of their proportion to each other, no great University and no sane man, would maintain that there could not be a liberal education which did not include Greek.

In Scotland, we have been beforehand on this particular question. Greek is now made an alternative subject with Latin; yet the study of Greek is not dead, and can be trusted not to die. There has been a falling off in the number of learners of Greek who would never have prosecuted the study to any advantage; but the number of those prosecuting it to real purpose, with a view to an Honours standard, has increased; the standard for Honours work, both in Greek and Latin, is steadily rising; and the figures in the Universities for the present session are hopeful in that respect for the future.

I do not, therefore, share in any gloomy vaticinations as to the prospects of classical education in this country, if only its advocates make up their minds to accept the following positions:—

(1) First, that however firmly they are convinced that the highest kind of literary and mental training is to be obtained through the classics, there are multitudes capable of a higher training to whom the long and severe methods of classical study are not appropriate, or can only be attempted at the loss of a genuine mental discipline in subjects more within their reach.

(2) Second, that the highest literary and classical education appeals only to one side—though that be the most universal and indispensable side—of human culture; while science has opened up to us not only a new world of future practical possibilities, but also a new mental discipline, requiring powers of observation and methods of reasoning which are in the highest degree stimulating to a certain order of minds, and on which a true mental training can be based, fulfilling the great end we should aim at in all liberal culture.

(3) Thirdly, that the teachers of the classics themselves should be ready to revise their methods in view of the altered condition of the times; do more to bring out the great ideas which are the educating and inspiring force of ancient life and literature; dwell less exclusively on the dry and dreary technicalities of the subject, and more on its larger human spirit; care less to enable scholars to answer examination questions, than to touch their imagination, and lead them gradually on to appreciate the literary beauty, the logical power, the direct, simple language of the great classical writers; above all, as the most useful of all the lessons which the classics have to teach, so to handle them as to lead their scholars to use their own tongue with the purity and directness which they see exemplified in every great classical work which is put before them.¹ Conducted in this fashion, the utility of classical teaching

¹ It is well known what a deplorable use of the English language is often made by a certain class of scientific men who are loudest in proclaiming the "uselessness" of classical and literary study. A slight tincture of classical

would never be called in question by the most utilitarian of reformers: it is thus that out of the so-called dead languages may be produced the most living of all forces to prepare the young mind to grapple with the varied human problems which may be put before it in future life.

(4) And fourthly, while freely admitting the high educational value which may be obtained from the study of modern subjects—whether science or modern languages—it must be insisted that the method of any study is of greater value for educational purposes than the matter of it. The essential aim of education is to develop and train the natural powers of the mind; to make it quick, observing, apprehensive, accurate, logical; able to understand argument; able to search out facts for itself, and draw from them the proper conclusions; to reason, and to understand reasoning: in one word, to think.

culture would have made the writers incapable of penning the monstrosities of language exhibited in the two following passages. The first appeared in a letter to the *Times* of 7th November 1901, over a well-known scientific signature, on the subject of "Lighting London Streets in Fog." "This arrangement may prove perfectly satisfactory in ordinary weather, but on noticing their erection the doubt at once occurred to me as to the efficiency of such lights in foggy weather, particularly in recollection of some observations referred to by me about twenty years ago in a discussion at the Institution of Civil Engineers on the illumination of lighthouses as to the arc lights which at that period lighted a portion of the Thames embankment being as readily obliterated by fog as same adjacent ordinary gas lights owing to the relative deficiency of the arc light in red rays, which are the most capable of penetrating fog." The second passage occurs in a letter to the *Spectator* of 29th November 1902, written for the express purpose of denouncing "The cult of 'the useless' in education"; "the useless" being the description applied to classical education. "To insist upon all young fellows desiring to have a career at Oxford acquiring sufficient knowledge of two dead languages—in the first place, to enter a public school by the time they are thirteen or fourteen, and, in the second, to enter the University five years later—crowding out not only adequate training in mathematics and modern languages, but in a majority of cases, any scientific training at all, and, quite as bad, if not worse, any deep knowledge of the literature and history of our own country (a sadly neglected means of real culture), would appear to us all, if we were not so blinded by custom, such a travesty of true methods of education as calls for the pen of a Swift to portray adequately"

It is for these ends that the Classics have proved so potent an intellectual instrument. It is not merely that their study gives a knowledge of so much language, literature, and history: it is that the processes by which that knowledge has to be acquired are in the highest degree intellectual, formative, inspiring; it is that the methods of classical study are severe, long, and thorough; that it demands patient work and scientific exactness, and stimulates inventiveness and self-confidence by putting difficulties before the learner, together with the means of overcoming them for himself. It supplies also a sure test of honest work, since nothing can be slurred over, or taken for granted, or repeated parrot-like at second hand without detection; false knowledge cannot pass muster for true knowledge; it is discovered almost as infallibly as a spurious method in mathematics.

This is what has given to the Classics their supreme educational value; and now that the field of education is being enlarged, it is the business of educationists to insist that whatever subjects be included in the curriculum of the future, they shall be studied with the same thoroughness and completeness, with the same rigid regard for accuracy, the same suggestive vitality, the same continuity, which have been the strength of the older subjects.

Keeping these points in view as indispensable for all real discipline of the mind, we have to apply them to two of the principal demands which are being pressed upon us at the present moment.

In the first place, the demand continually being made for the inclusion of additional subjects into the already over-crowded curriculum of our schools must steadily be resisted. Not on the ground that the subjects to be added are necessarily inferior or unsuitable for educational purposes: but that no time at all should be allotted to any subject unless it can be taught with thoroughness. Time and continuity of instruction are essential to all real progress; and if new subjects are to be introduced, it must be in substitution for others that are to be laid aside. Nothing is so fatal to mental development as patched and scamped instruction

in a number of subjects, not one of which is to be carried to its legitimate conclusion. It is for this reason that the Scotch Education Department has wisely withdrawn what used to be known under the Code as Specific Subjects; and has urgently called upon school managers, with a view to the needs of their own districts, to make choice between different courses of study, rather than try vainly to comprehend them all.

And the second enemy which has to be faced is the demand for an immediate and premature utility in the subjects to be studied. The business of all education, of the highest or lowest sort, is to prepare for the work of life; but nothing is more contrary to all educational experience than the idea that the best mode of preparing the young mind for its future work is to direct it, at a too early age, before a basis of really sound knowledge has been laid, towards the special studies which are to occupy it in after life. The very converse is more near to the truth: the more special the occupation of the man, the more large and liberal should be the studies on which the boy is trained. For wherein does true utility consist? Is it in introducing the boy prematurely to the tricks of trade, to the application of knowledge to special walks of life, to the narrow grooves in which necessity too often compels the professional or business man to move: or is it in laying a solid foundation of sound general knowledge, and in giving to the mind such a command of principles as may enable it to apply its powers with grasp and freedom to whatever problems the future calling or profession may present to it?

Lord Reay has spoken many wise words on education. At a great meeting for the extension of the University held in Glasgow last year, he alone of all the speakers put the function and the utility of a University upon the high and true level:—

“The Universities,” he said, “had to put before the rising generation lofty aims, not merely to send them into practical paths; they had to send out thinkers, men who would do what the Scotch Universities always had done: given to the nation men who knew what principles were, and who would go on principles.”

The demand for mere utility, apart from solid mental training, is one which should be resisted at all hazards. It is most commonly heard in connection with the cry for Commercial Education, raised by many who have never studied the processes by which young minds are developed. If commercial education means an exact training in modern languages similar to that given in Classics, and not merely such a courier knowledge of French or German as a child learns from its nurse; if it means thorough Arithmetic, and elementary Mathematics; good English, study of English authors, and intelligent physical geography, it is excellent: but these should be given to all scholars in all schools. But if it means that a scholar intended for commerce is to learn these subjects by some short-cut, snippety method, learning just so much, and no more, as it is thought will be needed in actual commerce—then the mind so trained will be of little use either in commerce or in any other calling.

Take Geography. What subject can be more interesting to the young mind, more educative, if treated in a large and simple scientific way, with reference to the great determining features of our planet and its conditions? But what is Commercial Geography? I found an admirable specimen of it not long ago. I was shown an elaborate series of maps, the latest thing out for teaching commercial geography. From one of these maps, a class was being instructed in all the railway lines, main and branch, which intersect the fens of Lincolnshire; while from another, a class was to learn that cakes are made at Banbury, rock at Forfar, bicycles at Coventry, pins and bobbins at places otherwise unknown to fame. Could anything be more dull and senseless? It would be more useful, and quite as educative, to use Bradshaw's Railway Guide as a text-book: or to instruct children, by way of geography, where to find the sweetie-shops in their own locality.

Methods equally poor and uneducative may be found used in languages, when they are taught with the sole object of passing examinations. I have examined a class in the fourth year of French, preparing for the Higher Grade Leaving Certificate,

which had never read any complete part of any French author. During all that time the class had never used but one text-book—a collection of scraps from various authors.

Here is another specimen of what is meant by “the commercially useful” in education. A member of a school board in a country town, not satisfied with some good work which was being done in the higher department of the school in ancient and modern languages, mathematics, etc., impressed on me that what they wanted was a good commercial education. On my pointing out to him that what he really wanted was only to have the same sort of things taught badly, under a new name, instead of taught well under the old name, he summed up: “Well, you see, we want the boys to be of some use to us when they come into our shops.” Exactly, the immediate wants of the shop are to kill the school: that a boy may be a little more useful for a few weeks or months at starting in business, and thus save his employer some trouble in teaching him shop methods, his real education is to be curtailed and stunted. His immediate utility at his first start in business is to be obtained at a sacrifice of the knowledge and mental training which would make him a really useful business man in the future.

No; such methods, such aims, are not those of true utility. The only true utility in education is to turn out minds well trained, well furnished, well balanced; minds that have been made to understand what sound knowledge is, and what are the only methods, in any class of subject, by which it can be acquired.

And now let us ask what light can be thrown on this question from the experience of foreign countries. The same educational problems which are being canvassed here have been presenting themselves everywhere in the civilised world. What lessons have America, Germany, and France to teach us? Let us look first at America.

The Americans are above all things a practical people, devoted to utility. They spend immense sums on education, as a necessity for the well-being of their commonwealth; in what direction is

their educational progress pointing? Professor Butcher directed attention to this point at the first meeting of this Association in March last; and I have been enabled, through the kindness of Professor Clement L. Smith, of Harvard University, Professor T. Day Seymour, of Yale University, and other American friends, to obtain a good deal of information upon the subject since then. Higher education is making immense strides in America; and it will come as a surprise to many to hear that *the* subject in which the greatest advance of all is being made, in the Secondary Schools of America, is the subject of Classics. A committee of twelve experts, from all parts of the Union, has been engaged for some years in collecting exact information as to the number studying the various subjects in the Secondary Schools of America, with the ulterior view of laying down, if possible, a uniform course of instruction in Latin and Greek to be pursued in all classical schools. They have had the co-operation of the U.S. Commissioner of Education; and their figures are vouched for as correct.

For the purposes of their inquiry, the Committee of Twelve divided the States of America, including the Far West, into five groups; and the result of their inquiry is to bring out that in all the five groups the study of Latin and Greek is advancing by leaps and bounds; an advance which is most marked in those states which are looked to as the most progressive of America, those of the Middle West. Taking the whole of America, the Committee report that the number learning Latin in the Secondary Schools of America has increased from 100,144 in 1890 to 314,856 in 1899-1900; those learning Greek from 12,869 to 24,869. Now the total number of scholars in all the Secondary Schools of the country in 1899-1900 was 630,048; so that exactly one-half of the total number of scholars are learning Latin. And that not as a mere smattering, but in solid, continuous courses, pursued for four years or for five years, and in a considerable number of schools for six years. Greek is advancing also, though within more modest proportions.

The next important point brought out by these statistics furnishes an answer to a question raised at the beginning of this address. The great bulk of these scholars are not preparing for a University career; they are preparing for the ordinary life of an American citizen. In the last year for which there are returns—the year 1899-1900—the total number of secondary scholars, as we have seen, was 630,048, out of whom 314,856 were learning Latin. But of that number only 61,517 were preparing for a college, or a higher scientific school; no less than 223,349 scholars were learning Latin as an instrument of pure school culture, without any intention of continuing the study at a University.

What does this mean? It means that the middle classes in America are finding out that the most fruitful, useful instrument for training the mind for ordinary commercial life, is to be found in the Latin language. The only subject which equals Latin in point of numbers, and slightly overtops it, is Algebra; Modern Languages and Geometry are far behind. Physics have only 118,936 scholars, Chemistry only 50,431; not because those subjects are not finely taught and equipped in America, but because they are reserved for a later age, and taught in special institutions suitably equipped for the purpose. For the men of science in America no doubt hold, like many of our foremost scientific men in this country and in Germany, that they would rather begin to teach science to minds furnished with a sound general education suitable to their age, with no knowledge of science at all, than have to deal with minds imperfectly trained, unable to take in scientific conceptions, which have sacrificed education proper for the sake of a so-called training in science unworthy of the name.

There is another point also—one of the points already mooted—brought out in the American reports. In view of the general needs of the large masses of scholars coming to learn Classics, it is recommended that classical teachers should aim at bringing to bear on the minds of the taught the large human elements of the subject, rather than dwell too nicely upon minute points of

scholarship. In America, there has been a tendency among classical scholars to elaborate, with perhaps over-refinement, minutiae of usages and construction, which, however valuable for researchers, and for the ultimate advancement of knowledge on the subject, are unnecessary and repellant to the ordinary learner. For as instruments of education, the Classics, like all other subjects, have to be protected against the extreme specialisers; and there is a fundamental truth in the dictum of Professor Phillimore, in his Inaugural Lecture as Professor of Greek in the University of Glasgow, to the effect that he would rather have a student penetrated with the full human bearing of one Book of the Iliad, than that he should be able to catalogue all the ancient pottery in the Archipelago.

And now to go back to another of our contested points: up to what point must the classical languages be studied with a view to bring out their usefulness for the scholar's future life? All acknowledge their immense intellectual value if pursued far enough to enable the student to read readily the ancient texts, to appreciate the qualities of their style, and to gain a first-hand knowledge of the literature, the history, the philosophy of the ancient world. But many point to the fact that only a few can go so far as this; and are apt to think that for those who stop short of that point, and carry away from school no abiding knowledge of the two languages, their time has been largely wasted, and should have been spent on other subjects.

I do not share that opinion. I believe that a sound knowledge of Latin Grammar, the capacity to translate, with dictionary, an easy passage of Latin or Greek, and still more, the power to translate, with fair accuracy, simple sentences into Latin, implies an amount of logical training, of mastery over language in general, and over our own language in particular, which will serve the scholar throughout his life. And if he can go further than this: if he can turn a piece of idiomatic literary English into a piece of idiomatically correct Latin prose, he can be sent into any calling with the certainty that, if he have the will and

energy, he will be able to do well in it. Being anxious to commend a student of my own to an experienced Oxford tutor, I put before him a piece of his Latin prose, recently done in an examination. Having read it, he said, "I ask no more: we will take that man and help him. The man who can write that prose will distinguish himself in one way or another."

But let us take a humbler level. What of the mere possession of a knowledge of Latin Grammar? In the autumn of 1900, in an address to the Queen's College in London, Sir Henry Craik said that "he knew of no study that so braced and disciplined the mind as a certain amount of Latin Grammar." Curiously enough, I can illustrate this opinion by an observation made to me some years ago by a distinguished German professor, Dr Bauer, of the Technical Chemical Department in the Hohe Technische Schule of Vienna. He was showing me over the laboratories, not knowing that I had to do with Classics. I questioned him as to the relative capacities of students coming to his classes from the classical Gymnasien, and the Real-Schulen respectively. I presumed that his best chemical students came to him from the Real-Schulen. "Not at all," he replied; "all my best students come from the Gymnasien. The students from the Real-Schulen do best at first; but after three months' work here, they are, as a rule, left behind by those coming from the Gymnasien." "How do you account for that?" I asked; "I understand that students in the Real-Schulen are specially instructed in Chemistry." "Yes," he replied; "but the students from the Gymnasien have the best trained minds. *Give me a student who has been taught his Latin Grammar, and I will answer for his Chemistry.*" This judgment, from a technical chemist, staggered me at the time. But it coincides with the well-known opinion expressed by Dr A. W. Hofmann, Professor of Chemistry, in his inaugural address on assuming the Rectorship of the University of Berlin in 1880:—

"The Real-Schule of the first rank," he said, "is incapable of furnishing a preparation for academic studies equal to that of

the Gymnasium. . . . According to the unanimous judgment of experienced teachers in the department of Mathematics and the natural sciences, graduates of the Real-Schulen are almost without exception overtaken in the later Semesters by pupils from the Gymnasias, however much these may excel them in the same branches in the first Semester."

Two more opinions may be quoted from an elaborate memorial on this subject presented to the Prussian Minister of State in the same year by the Philosophical Faculty of Berlin. The professor of the French Language and Literature, Professor Tobler, declares that "in the men trained in the Real-Schule, he has found acuteness of apprehension and independence of judgment almost entirely lacking; so that with all their industry, they are generally able to cover in their work only such ground as has been marked out for them"; while Professor Müllenhoff, in the department of German Language and Literature, declares:—

- "Judging from my own experience, it is simply impossible for one who has been prepared in the Real-Schule to acquire a satisfactory scientific education. No man acquires it by means of modern languages alone, nor without a solid foundation in the training of the Gymnasium." And the judgment of the Faculty as a whole is thus expressed:—

"The evidence received," they say, "strengthens their conviction that the preparatory education which is acquired in the Real-Schulen of the first rank is, taken altogether, inferior to that guaranteed by the Gymnasium; not only because ignorance of Greek, and deficient knowledge of Latin, oppose many obstacles to the pursuit of many branches of study; but also, and above all, because the ideality of the scientific sense" (I should like that phrase to be taken to heart by those who heard or read the marvellously inconsequent address delivered to the late meeting of the British Association by Professor Armstrong, in which he inverted the meaning of Professor Tyndall's injunction "to cultivate the scientific imagination")—"because the ideality of the scientific sense, interest in learning not dependent upon, or

limited by, practical aims, but ministering to the liberal education of the mind as such; the many-sided and widely-extended exercise of the thinking power, and an acquaintance with the classical bases of our science and our civilisation, can be satisfactorily cultivated only by our institutions of classical learning."

What is the meaning, gentlemen, of these opinions? It is this: that whether with a view to special life-work in science, or in any other special subject, a sound grounding in the classical languages has a higher value, has more practical usefulness, than any special training of a less searching and comprehensive kind, even in the subject itself, when devised for purposes of mere utility. Opinions of experienced teachers to this effect might be multiplied without number; they may be summed up in the famous sentence of the Report of the English Endowed Schools Commission of 1854, presided over by the present Archbishop of Canterbury:—

"We find that teachers everywhere were unanimous in regarding Latin as their chief educational instrument."

Let me add the testimony of Dr James, present headmaster of Rugby. He is a classic no doubt, but he is a very broad-minded and progressive headmaster; and he is doing his utmost to improve the teaching of science and of modern languages:—

"Those who are opposed to the teaching of Classics do so, I am certain, from their ignorance of the value of a classical education in every relation of life. . . . I had a remarkable instance the other day. I met an old Rugby boy, now a land-agent. He asked me what subject of those which he had learnt at school I should suppose helped him most in his present occupation. I replied, 'Well, science, I suppose.' 'No,' he answered, 'it was Latin verse; it taught me observation and resource.'"

Dr James proceeds to put in a nutshell his views on the vexed question of Technical Education:

"I have no quarrel with technical education; but it certainly ought not to be begun before a very thorough foundation has

been laid first. Up to seventeen, at least, a boy ought to receive a thorough education and a general culture, and then, if necessary, he might go on to technical work; but you ought not to confound it with education proper. It is a stage, and an important one, that has to be gone through for the arts and industries."

Now that opinion represents what I believe to be the absolutely sound view on the much-misunderstood subject of Technical Education. Dr James' opinion is in entire harmony with the educated opinion and the practice of Germany, the very country to which the most prominent advocates of Technical Education in this country—often without sufficient information—are constantly appealing for support to their ill-matured views upon the subject.

I am very unwilling to differ from one who has such enlightened views on education as Mr R. B. Haldane, and who has distinguished himself as the one man of his party during the recent education controversy who has refused to consider the Education Bill from any other point of view than that of education. But I take exception to certain remarks of his, more than once introduced into his excellent educational addresses, in which he seems to lend countenance to the confusion so unhappily prevailing as to the proper provinces of Technical and General education, and to a view of the function of Universities which runs directly counter to that which I have quoted from Lord Reay. On 30th September 1902 he attacked the Scottish Universities, in my opinion unjustly: "Where were the Universities, where were their great centres of light and leading? The places which ought to teach the people to apply their minds, not only to pure culture" (as if, gracious heavens, we were anywhere in this country deluged with "pure culture"!), "but to that science by which young men could make their way in the world as engineers, chemists, and electricians."¹

¹ He proceeded to quote what he termed "sinister" statistics as to a certain alleged diminution of numbers in attendance at the Scotch and other Universities. Why *sinister*? He must surely know that the numbers attending the Scotch Universities have been seriously affected since 1889 by (1) the reduction

"The Universities," he thinks, "had not worked up to their duty of bringing their learning into some sort of relation to the national life. He would not have their culture in any way lowered for those who desired to attain a high level of culture; but he would have it resemble that of other countries where education was in such a condition *that it formed a training for those who were about to engage in the practical work of life.*"

These words are misleading. The business of all education—classical as well as other—is "to prepare for the practical work of life;" but the idea intended to be conveyed obviously was that there is in our schools and Universities, as compared with other countries, too much general education, and too little specialised education.

It is easy to show that, as regards "other countries," the truth is the very reverse of this. The distinguishing feature of German education is the long and severe course, in a few general subjects, apart from all so-called practical training, demanded alike of all scholars, not only for those proceeding to a University, but also for those preparing for technical education, and the various practical walks of life. German Technical Education, and German Higher Scientific Education, are superior to our own for reasons the very opposite to those suggested by Mr Haldane. Their Technical Education is superior to ours because it is postponed longer, and is laid on a solid foundation of general knowledge pursued laboriously for years; and the success of their highest scientific work, not only in the Universities, but also in

of the four years' course in Arts to a course of three years; (2) the institution of a general entrance examination, more severe probably than that exacted by any British University; and (3) that these two causes have operated in the raising of the level of University study ~~all round~~, and have thus brought about the two great results at which they were aimed: the diminution in the number of students not prepared to enter on University study, and the raising of the standard for the remainder. That is, the Universities are doing their work of "light and leading" better than they were before; and one condition of their doing it better was that their numbers should be, for the time, reduced.

the special schools for Technical Instruction established at important industrial centres (not sown broadcast, as some would propose for this country, in every locality);¹ and even in the fine experimental laboratories maintained by manufacturers in connection with their own works—the brilliant results obtained in all of these are not due to the pursuit of practical application of science, but to the very opposite reason. They are due to the fact that in all of these, pursuit of science for itself, the advancement of knowledge, in itself and for itself, is made the first and all-absorbing object.

The Germans have grasped the fundamental fact which our manufacturers, and many of those in this country who are loudest

¹ See on this subject the admirable article on Technical Education in the *Monthly Review* for July 1901, by Mr John B. C. Kershaw, F.I.C. He derides the idea that industry and commerce can be benefited by expending vast sums, under the name of Technical Education, on “a system of education which is to bring evening instruction in sciences, arts, and handicrafts within the reach of every man, woman, and child in the country.” . . . “It would be no exaggeration to describe it as a system that has produced a perfect army of smatterers, each of whom knows a little of many things, but not much of one.” . . . Sir Bernard Samuelson and others are quoted who deplore the fact that so few students are taking continuous courses of study (*The Times*, 29th Jan. 1898). . . . “The only portion of the annual grant which is promoting the purpose for which it was originally made is that portion paid over to some half-dozen of the larger technical institutes in London and the northern centres of industry.” . . . “It is absurd to suppose,” says Professor Meldola, F.R.S., of the City and Guilds Institute, “that we shall recover our lost position in any branch of industry by scattering broadcast a knowledge of elementary science.” . . . “Technical education as at present carried on in this country at a cost of over £1,400,000 per annum is chiefly instrumental in giving to great numbers of young people elementary instruction in every subject except the dead languages.” In illustration of the above, and in view of the opinion of all skilled educationists in favour of concentration of study, it is interesting to learn from Mr T. A. Organ, Chairman of the London Technical Education Board, that “already in London no less than 109 (!) separate subjects and groups of subjects have been recognised as coming within the definition of technical instruction for this district. These are in addition to the ordinary subjects of the Science and Art Department” (*Times*, 26th Dec. 1899).

Very different is the German method. In Germany they set up a few thoroughly equipped institutions for technological education in really important centres. “The chief features of the German system are centralisation and thoroughness; of the English, expansiveness and shallowness.”

in advocating Science teaching, are so slow to grasp: that if we could benefit the trades and industries which depend on Science, the true method is to begin at the top rather than the bottom; to do everything possible to extend the borders of knowledge, and study Science at the fountain head, leaving the practical applications to follow after. The discoverer, indeed, seldom fills his own pockets. The profit usually falls to the practical man, or to the man who can utilise the discovery on the Stock Exchange; but in the larger interests of the nation—and it is in the realising of this fact that the industrial supremacy of Germany depends—the true method is to encourage and to endow the search into Science, and have faith that the inventive energy of our sons will in due time discover the practical applications that may be made of it. For to put the thing as it was recently put in an article in the *Times*, there is no truth of Science, however abstract it may seem, and remote from man's uses, which will not in some way, and at some day, conduce to his welfare and convenience.

But to return to our proper subject, that of school studies. Our public speakers are for ever pointing to Germany, and especially to Prussia, as our educational model: are they at all aware of the long and exacting course of linguistic study demanded in all Secondary schools in Prussia? of the comparatively limited range of subjects there taught? of the great prominence given to Latin and Greek in the *Gymnasien*, and to Latin in the *Real-Schulen*, and of the comparatively limited attendance and unsatisfactory results as yet produced in the non-classical schools? In the year 1898–99 there were in all 152,019 scholars in Prussian Secondary schools. Of these only 39,323 were in non-classical schools. Of the remainder, no less than 83,272 scholars were in the *Gymnasien*, in which a systematic course of nine years' duration is carried out, including both Greek and Latin; and 20,956 in the *Real-Gymnasien*, which have also a course of nine years, including Latin, but not Greek: in both of these classes of schools Latin is taught throughout the entire course. In the *Ober-Real-Schulen* there is also a nine-years' course, but without Latin or Greek.

There are also inferior schools in which exactly the same courses are prescribed as in the three above mentioned, but in which scholars leave at the end of the first six years of the course, instead of carrying on for the whole nine years.

These last have only an attendance of 35,720. These figures exhibit the secret of German educational success. They show that out of a total of 152,019 scholars in Secondary schools, no less than 116,299 are pursuing a systematic course of education carried on for nine years in succession; and there are none whose course extends over a period of less than six. How can we expect to produce equal results with boys about half that time at school? in schools distracted by having to find room for more subjects than they can teach? What results to compare with the German results can be obtained from the Higher Departments of Board Schools, in which we think it a great thing if boys can be kept for three years in all? Compared with this great fact, even the choice of subjects is of less importance: it is in the continuity of the teaching, and in keeping a high ultimate standard in view all through the school course that Germany stands so far before us.

Let me show briefly the relative amount of time given to the various subjects included in the curriculum of a Prussian Gymnasium, throughout the whole school course. It can be stated in the simplest way thus:—

At any one time there are nine separate classes—each representing one stage in the nine-years' curriculum—being taught at once. If we sum up the total number of hours worked in any one week in all the nine classes taken together the total comes out as follows: the figures are taken from the latest edition of the *Centralblatt für die gesamte Unterrichts-Verwaltung in Preussen, Berlin, 1902*:—

Latin has a total of - 68 hours per week
(of which 21 are alternative with Greek).

Greek has a total of - 36 hours per week
(of which 18 are alternative with Latin).

Classical Association of Scotland.

Mathematics have a total of 34 hours per week
(of which 16 are alternative with Science).

German has a total of - 26 hours per week
Religion " " - 19 " "
French " " - 20 " "
 (of which 11 are alternative with English).

Science has a total of - 18 hours per week
(of which 8 are alternative with Mathematics).

History has a total of - 17 hours per week
Geography " " - 9 " "
Drawing " " - 8 " "
Writing " " - 4 " "

The total number of lessons for each class per week is 25 in the lowest classes, 30 in the higher. In addition, all have to take 3 hours per week of physical exercises,

A similar Time-table for the *Real-Gymnasien* (or Semi-Classical Schools) is as follows :—

<i>Latin</i>	has a total of	-	49	hours per week
<i>Mathematics</i>	have a total of		42	" "
<i>French</i>	" "		29	" "
<i>Nat. Science</i>	" "		29	" "
<i>German</i>	" "		28	" "
<i>Religion</i>	" "		19	" "
<i>English</i>	" "		18	" "
<i>History</i>	" "		17	" "
<i>Drawing</i>	" "		16	" "
<i>Geography</i>	" "		11	" "
<i>Writing</i>	" "		4	" "

Lastly, in the Ober-Real-Schulen, or non-Classical Schools, which also have a nine years' course, the figures came out thus :—

<i>Mathematics</i>	have a total of	47	hours	per	week
<i>French</i>	has a total of	- 47	"	"	"

(of which 17 are alternative with English).

<i>Nat. Science</i>	has a total of	36	hours	per	week
<i>German</i>	" "	34	"	"	"
<i>English</i>	" "	19	"	"	"

(of which 16 are alternative with French).

<i>Religion</i>	has a total of	- 18	hours	per	week
<i>History</i>	" "	- 19	"	"	"
<i>Freehand Drawing</i>	" "	- 16	"	"	"
<i>Geography</i>	" "	- 14	"	"	"
<i>Writing</i>	" "	- 6	"	"	"

The above time-tables are the outcome of long controversy. They represent the latest views of the Prussian Government, after protracted consultation with the most distinguished educationists in the country. During ten years there has been constant discussion of all the educational questions recently raised in this country, foremost amongst these being the question: Do the Secondary Schools take sufficiently into account the needs of practical utility? Changes made in 1892 had been found not to work well; and the present time-tables represent the issue of a great conference summoned by the Education Minister in the summer of 1900. In these time-tables, the old position of the classical languages is not only maintained, but strengthened. One hour per week has been added to Latin in the higher classes, both of the Gymnasien and the Real-Gymnasien; and a corresponding amount taken off French.

No dissipation of study has been sanctioned in any of the schools; rather further concentration has been demanded. In the Royal Decree of November 26, 1900, ordaining the new course,

the Emperor calls emphatic attention to the importance of the Educational motto *non multa sed multum* : and, in harmony with his own celebrated letter of 1885, he calls upon the teachers, in teaching Greek, to do away with unnecessary details of grammar, and to pay special consideration in their teaching "to the broader ideas involved in the relations of ancient and modern culture." These instructions have been still further developed in admirable "Notes on Method" issued along with the new time-tables.

Nor is this long course of school training taken only by University students. The full course of nine years, either in the Gymnasium or the Real-Schule, is taken by about one-half of the students who go forward to the higher Technical Schools. The figures given for the Berlin Technical High School in the year 1897-98 are most remarkable. They show that out of 1999 matriculated students, no less than 54 per cent. had passed through the full nine-year course of the Gymnasium ; and 39 per cent. more through that of the Real-Gymnasium.¹

Thus, not for University studies only, but for the practical cultivation of science also, Germany founds her great successes upon long and continuous prosecution of school studies ; the subjects being selected, not with a view to immediate probable utility, but to their value as instruments of mental discipline. It is on the soundness of her general education, not upon her specialised studies, that the mental supremacy of Germany is founded ; even in those studies which she has specialised the most, and with the greatest commercial profit to the community. In the words of Mr Sadler, Special Reports, Vol. 9, p. 34 :

"The Germans know that in order to specialise to the best advantage, nine men out of ten need the equipment given by a good liberal education."

If we turn to France, we shall find that France also has significant lessons of the same kind to teach us. In that country the "educational unrest," spoken of by Mr M. E. Sadler in his able reports for the Board of Education, seems even more pro-

¹ Diplomatic and Consular Reports, No. 564, pp. 77-8.

nounced than elsewhere. In that country education, like everything else, is being torn asunder between two parties :—the party who hold inveterately to past tradition, and the party of violent innovation.¹

It is instructive to watch those two forces contending with one another in the interesting report of the *Enquête sur l'Enseignement Secondaire*² appointed by the French Chamber in 1899, and presided over by M. Ribot.

That Report gives a review of all the efforts made at the time of the Revolution, and renewed since the middle of last century, to oust classical education from its pre-eminence, and substitute a course of modern studies, of equal educational value, in its place. It is bewildering to read of the successive attempts made by ministerial edicts to bring about this end ; they have all ended in failure, and the Parliamentary Commission itself, full of a desire to modernise education with a view to practical life, has found itself forced, in some form or other, to endorse every one of the main educational positions for which we have been contending.

The attempts, renewed in several forms, to form a modern educational course, founded on modern languages, to rival the old classical education of the Lycées, as a means of mental discipline, has broken down ; it has answered neither the educational nor the practical end in view. In spite of the temptation to take easier subjects, the numbers going in for the full classical course have not sensibly diminished ; and the Commissioners complain of the attachment to tradition on the part of parents, even of the desire

¹ It is melancholy to learn that the French Education Minister has found it necessary to prohibit absolutely any reference in school teaching to the internal history of France since 1875 ; nor are scholars to be allowed to have access to any books dealing with that period.

The passage in the Report which deals with the possible introduction of proper exercise into the life of French schools, will raise a smile in this country. *Il ne s'agit pas de faire de nos jeunes Français des Anglais. Les jeux trop violents ne conviennent pas à notre race, plus fine, dans sa vigueur élégante, que la race anglo-saxonne. C'est à faire des Français qu'il faut s'appliquer.*

² Imprimerie de la Chambre des députés, 1899.

on the part of the middle classes to raise themselves socially by education, which lead them to hold on to the old classical training.

Another disquieting circumstance is that the weakening of the classical element in the public Lycées and Colleges is filling the private establishments conducted by the priests; as the chairman, M. Ribot, puts it in his preface as:—

“La liberté d'enseignement aboutit en France à un partage du monopole entre l'Etat et l'Eglise Catholique.”

Without entering on the specialities of the French educational system, it will be interesting to quote the following passages, all bearing on points raised above:—

“Le Latin est redevenu, avec les mathématiques, l'instrument principal de la culture des classes moyennes. Il a gardé, jusqu'à nos jours, cette situation privilégiée.”

The following quotation from the official *Instructions* issued by the Education ministry in 1890, shows the latest French view as to the teaching of grammar:—

“Il ne s'agit pas, disent-ils, de faire des latinistes et des hellénistes de profession, On demande seulement au grec et au latin de contribuer, pour leur part, à l'éducation générale de l'esprit. . . . Il est clair que la lecture des textes est le point capital. . . . On ne devra donc pas s'attarder à l'étude de la grammaire; celle-ci devra être très simple et très soigneusement graduée, suivant l'âge de l'élève.”

The result of the course of modern instruction is thus summed up:—

“Les élèves ne le suivent que pendant quelques années. Ils en sortent avec des connaissances incomplètes et dont ils ne peuvent se servir. Que feront-ils des rudiments de la langue anglaise et de la langue allemande, de l'histoire des Mèdes et des Assyriens? Ils ignorent l'histoire de France: ils ne savent rien de la comptabilité.”

The Commissioners desire to see elasticity of programme, but they deprecate all “dispersion” of studies; and they dwell upon the necessity of each selected subject being studied for a sufficient

and continuous course. They quote with approval the evidence of an Inspector of Schools, who says :—

“ Or, si l'enseignement moderne a sa valeur, si ses programmes sont combinés de manière à donner une culture complète, c'est à la condition qu'on les suivra jusqu'au bout. Tronqués, ils ne remplissent pas l'objet qu'on se propose.”

Not teachers and professors only, but the majority of the Chambers of Commerce and of the Conseils Généraux, have actually petitioned in favour of the retention of classical education :—

“ L'enseignement moderne leur inspire des inquiétudes. Ils voient dans l'abandon du latin le commencement d'une décadence de l'esprit français. Former une élite dirigeante, tel est le rôle de l'enseignement secondaire. Il a, en quelque sorte, le dépôt des traditions de la race. Le génie français est fait de ce qu'il y a de plus solide et d'universel dans le génie de Rome, en même temps que de la vivacité, de l'ironie, de la gaieté de l'esprit celtique. Prenons garde, nous dit-on, de perdre, ce qui, au milieu de défaillances inquiétantes, fait encore sa supériorité ; en se séparant de la culture latine, la France se sépare de ses origines, elle va contre ses traditions.”

While the Commissioners themselves add :—

“ C'est un fait à noter qu'en dehors de l'université, qui lui reste profondément attachée, l'enseignement classique a partout des défenseurs convaincus. Les Chambres de commerce des grandes villes se sont énergiquement prononcées en sa faveur. Cela montre quelles puissantes racines il a gardées dans notre pays, quelle prise il a sur les esprits et sur les imaginations. De fait, il a rendu à la culture française des services inappréciables. Sa disparition serait un malheur auquel les partisans les plus résolus de l'enseignement moderne ne pourraient se résigner.”

The Report, finally gives a true view of the end of education, however perplexed as to the means by which it is to be arrived at :—

“Ce sont moins les matières de l'enseignement qui importent que la manière dont elles sont enseignées. Les programmes n'ont qu'une valeur secondaire. Ce qui est essentiel, ce n'est pas tel ou tel procédé de culture, mais la culture elle-même, pourvu qu'elle soit assez profonde pour atteindre les sources mêmes de la vie intellectuelle et morale.”

This varied evidence from other countries and our own seems to me to lead to the conclusion that in ordering its system of Higher Education, the nation should aim at equipping and maintaining two main types of school, and two only, each appropriate to a particular class of mind, and a special range of occupations. In the one type, the backbone of the teaching and the training should be on the linguistic literary and classical side; in the other, on the scientific side; modern languages being taught in both.

The course in the Science School should be mainly scientific and mathematical; the principal hours of the day being reserved for those subjects. The indispensable literary subjects would hold a subordinate place, being taught subject to the fundamental condition that the minds of the pupils were to receive their formative training through science and scientific methods. Similarly, the training in the Classical Schools should essentially be a training through language, history, and literature; such an amount of elementary science and mathematics being added as are indispensable for any man of education.

That a scientific school course of the kind suggested will afford a real intellectual discipline, which will help those who have gone through it to do well in any position of life has been amply proved. From the one school of the kind with which I am personally acquainted as a governor—Allan Glen's School in Glasgow—scholars go forth who at once find a place in all kinds of business, whether of a scientific kind or not, simply because their minds have been subjected to a regular course of training. I have had some of these scholars coming into my own classes in Latin; I generally find that they have well-ordered minds: they

know what knowledge is, and soon make up for their previous deficiency in the particular subject.

All Secondary Schools should be encouraged to differentiate into one or other of these two types; the attempt to include both sets of subjects in one school will fail to secure the results of either. It results in shallow work, and will turn out minds that have been truly instructed in nothing.

Some schools attempt to take in the gullible public by offering every kind of education at once; but they are often better than their professions. I have in my eye one important school which professes to supply a complete Classical Course, a complete Science Course, and a complete Commercial Course, all together; but on analysis, it is happily discovered that all three courses are practically identical, the sphere of variation between them being limited to a single subject.

If it were once recognised that there were these two main types of education, with two types of school to match, offering different courses, but each equally thorough and systematic, much of the confusion and inefficiency of our secondary education would disappear. Each type is of equal importance to the nation at large, and each ought equally to be supported out of national and local funds. I feel convinced that this is the direction in which we should look for that "efficiency" which has been so eloquently advocated, for education as well as for other things, by Lord Rosebery.¹

¹ Since writing the above, I am delighted to find the following passage in a letter to the *Spectator* of 22nd November 1902 from so staunch a supporter of scientific education as Sir Philip Magnus, with whose views on education I have not always found myself in agreement:—

"It is a serious question whether it is desirable in the interests, I will not say of liberal, but of varied education, that further efforts should be made to displace the sound classical instruction which for so long had been the only training of our public schools. . . . We are beginning to recognise that for the organisation of secondary education there must be different types of schools, giving different kinds of training. The main point to be determined is how to obtain in schools of the same grade equivalence of discipline and mental training by means of different subjects of instruction. It would be a misfortune if the demand for technical or commercial education, for the discipline of science

The present moment is one full of educational interest. The Government are giving to England large new grants for educational purposes; they will have to follow suit in Scotland. Parliament has at last legislated for Secondary Education, and has set up local authorities, over extended areas to deal with it. The principle of devolving a charge over higher education to county bodies is already in force in Scotland; the Bill to be introduced by Lord Balfour of Burleigh will doubtless extend that power, and will enable each county authority to choose persons from outside its own body specially conversant with educational questions. The county is ready for a large measure of devolution; is it too much to hope that we may have in Scotland as much freedom in our higher education as has been granted with such excellent results to Wales?

We know that Lord Balfour of Burleigh has large and liberal views; the Education Department is always showing itself anxious to draw out local opinion, and stimulate local initiative. Speaking to the School Board of Lerwick, in Shetland, on the 27th of September last, Sir Henry Craik said "he had come to take counsel with them, who were doing the work far more than they at the centre;" and went so far as to speak of the officials of the Education Department as "administrative drudges" in contrast with "those who were doing the living work, and not merely what was written on paper." The language is somewhat highly coloured; and it might not be altogether safe for the School Boards of Shetland to adopt it in their dealings with Whitehall. But it is enough to show how anxious the Department is that each district should consider and formulate its own needs, and suggests the expectation that it will do all that is possible to increase the responsibilities, and add to the resources, of local authorities. It is in this direction, gentlemen, that we should use what influence

or of modern languages, should altogether displace the old classical training. *What we have to look to is that all schools shall not teach all subjects, and that the curriculum of each type of school shall be kept within such limits as will secure thoroughness in the teaching of the subjects it includes."*

we have; and I trust, when the time comes, that our Scotch members will unite to push forward a large and liberal Bill for Scotland, which will give to Scotland everything that has been given to England, and will do something to regain that supremacy in the higher education which it was so long the boast of Scotland that she possessed.

Professor BUTCHER asked to be allowed to move a vote of thanks to Professor Ramsay for his paper. He thought the paper was of a really unusual kind. It was a paper which must have meant a great deal of labour and research—specially that most valuable part of it which detailed the experience of other countries—Germany, America, and France. But the whole paper seemed to be so valuable, in the large and comprehensive view it took of education, that he hoped it would find its way in print into all the schools of Scotland. (Applause.)

There were one or two things to which he might allude. The instances adduced from Germany and America seemed to him extraordinarily significant; and the fact that, quite independently of one another, Germany and America should have arrived at the same result—should without collusion have arrived at this identical result, viz., that a broad humanistic training was the best basis for practical education—this fact should be “rubbed in.” In England (he excluded Scotland) there was a profound disbelief in knowledge. (Laughter.) A superficial kind of reform was put forward in commercial and political circles, one which he believed was Reaction under the name of Reform; it was the desire to start with purely utilitarian studies and get rid of the wider education which takes time and trouble. From America he had heard remarks to this effect:—“We have gone ahead marvellously. We feel we can beat the world in many lines of production, but there is a misgiving that now arises in our mind. We feel that

something more is needed which our American machinery has not yet given us, and if we want to promote the real intellectual development of our people, we must go back to the old traditions of academic and school learning." These sentiments were reflected in Mr Carnegie's address the other day. The greatest discoveries in applied science had been made by men who were brought up in the old culture and not by a premature training in Science. The Emperor whom Professor Ramsay mentioned was a curious instance of the results of bad method; for he had heard from a German Professor that he had formed an undying hostility to Latin Prose—probably because he had been taught very badly—and that his whole effort was to destroy it. He might still change, however, as he was not a man who was impervious to new ideas. (Laughter.)

The only other point he would speak to was the bifurcation of teaching advocated by Professor Ramsay—into literary and practical. He agreed with that, only maintaining always that those who take up a scientific line must be thoroughly well grounded in the humanities. He did not believe in pure science apart from the humanities. No eminent man of science was ever made by that system. Scientific people said sometimes that the reason why they objected to the usual linguistic training was that in their scientific laboratories they had living problems to deal with, whereas the literary training was merely a matter of memory. But they forgot that a good literary training presented to a boy's mind new problems every day, no matter what language he was dealing with. If that was not the case, the teaching was defective. And more than that, one reason why the ancient languages had been found the best basis for later scientific work was that in the early stages of science the boy is called upon rather to observe and remember than to think. Elementary science was merely a matter of observation and memory, and it was only when you go further in these subjects that you get the intellectual discipline which comes at an early stage in the learning of languages.

The last thing he would say was this. The mistake made by the advocates of modern languages in this country was twofold. First, the commercial people wished modern languages to be taught for the immediate purposes of the shop; secondly, the scientific people, who were anxious for modern languages to be taught, looked upon modern languages as an instrument for the teaching of science. When that idea was in the ascendant, the whole dignity and value of the subject disappeared. (Applause.) He had always advocated the option which now exists between modern languages and Greek, and all he contended for was that, if modern languages were to be an alternative for ancient languages, they should have a dignity of their own and be treated as a branch of study worthy of academic rank and not merely as leading into a commercial house.

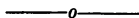
He moved a cordial vote of thanks to Professor Ramsay for his paper. He hoped it would come under the notice not only of all schools but also of Members of Parliament.

Professor RAMSAY, in reply, thanked the meeting for the warm and kind way in which they had responded to the motion so kindly proposed by Professor Butcher. He hoped the meetings of the Association and their discussions would be fruitful. They ought to show that they were anxious to contribute what they could to improving the education of the country on the most modern lines. As long as they showed that their views were disinterested, he thought they would be listened to with considerable respect.

Some Archæological Aids to Classical Study.

BY G. BALDWIN BROWN, M.A.,

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THERE are one or two senses in which these words may be understood.

In the narrowest sense, such archæological aids may be held to consist in the direct illustration of ancient authors, and the elucidation from monumental sources of references otherwise obscure.

In a wider sense, archæological aid may mean the general reconstruction of the outward life of the Greeks and Romans, independently of special authors or of passages of obscurity. To restore in thought the whole environment of these authors, with the scenes and objects about which they wrote, gives a new interest to classical literature, and a new stimulus to its study.

But there are further and perhaps still greater services that

archæology may render to classical pursuits. Archæology may introduce new methods of study, and, by calling into exercise a fresh range of mental powers in the learner, may exert a valuable educational influence; while, finally, it may confer what some would claim as the greatest benefit of all, by bringing the student into more intimate contact with the spirit of classical antiquity in some of its best and most characteristic manifestations.

A few words may be allowed at the outset on these wider aspects of archæological study.

Classical archæology, as its name implies, deals exclusively with the remains of Greco-Roman civilisation, but whereas classical studies in general have as their subject-matter the literary remains of the Greeks and Romans, the archæologist concerns himself rather with the material apparatus of their daily life. This involves attention to monuments rather than to texts, and is not a matter of intellectual apprehension only, but of observation. It implies the remembering of shapes and appearances rather than of words, and the forming of mental pictures in which these shapes are grouped into one general impression. The educationist will at once recognise that such a process involves the calling out of new faculties in the learner, not exercised in merely philological or literary study, and this fact may be seen to have a bearing on present day controversies.

Let us consider for a moment what is here implied.

We will say that a graduate in Classical Honours of a Scottish University takes out a short course in Classical Archæology in a German seminary of learning. He comes armed with his note-book, and, in the traditional note-book spirit, is prepared to transfer to its pages the lecturer's sentences. He now finds, however, that pencil and paper listening is not the way to follow archæological explanations. He will begin to look up from the note-book and use his eyes, and with the exercise of physical vision on the new phenomena brought before him, will begin a training in that faculty of inward vision which calls up before the mind a mental picture of absent things. He will learn, that

is, how to build up a complete general impression out of imperfect indications. The mental picture that results, whether it be of a Greek temple, or a group of ancient statuary, is a scientific product because it is formed on well-considered and sifted evidence, but at the same time it is more than this, it is an image that has life and purport and beauty, and that embodies in visible form much of the best intellectual and ethical thought of the Greeks. One who has learned to discern and apprehend the thoughts of the Greeks as incorporated in their finest statues and buildings will be enriched by a possession that will never lose its value. Those shapes, so reposeful yet so pregnant with meaning, often in his after life will

“flash upon that inward eye
Which is the bliss of solitude,”

and he will commune in those hours with some of the immortals of the race. For may we not take it as the highest, the most civilising function of the study of classical antiquity, that it brings us into contact with minds austere great, and with sustained masterpieces in which these minds found complete and adequate expression?

In all its more important forms Greek art is intensely ethical. Edward Freeman called the Doric temple the most perfect expression of the Hellenic mind, and it is certainly true that the pedestalled isolation of the classical fane, the clear cut precision of its parts, where every ratio of size and place is studied, every profile matured with fastidious attention, are characteristically Hellenic; so that in their own language these architectural features convey the central idea, which in the moral life, in society, and in the state, the best of the Greeks were for ever striving to realise.

The ethical greatness of the conception of human nature that underlies the finest Greek statuary, such as the sculpture from the Parthenon, has always been acknowledged, and this same spirit runs through Hellenic art as a whole. It is by no means

based on a worship of beauty. Beauty is arrived at only, as it were, incidentally, through an all-round sanity that results in perfection of form. "The serene form tames the wildness of life" is a good phrase in the poet Schiller's *Letters on Aesthetic Education*, and the Greeks constituted form as an indispensable factor in the higher culture of man. We learn from them the value in life of lucidity and order and control, and discern how reason can master all the details of a complex organism. Surely to learn this is education, and not education for the intelligence only, but for the whole being. It is true, of course, that the Greek ideal has its limitations, and that there are heights and depths of human experience that the Greeks never mounted or fathomed; but the ideal all the same has a value only short of the highest. When Tennyson puts it as "self-reverence, self-knowledge, self-control," and as "to live by law," he does not exhaust the possibilities of humanity, but he indicates a solid basis which every life would do well to have as its foundation.

Considerations of this kind might strengthen the cause of classicism in the educational controversies of the day, by showing how classical studies can develop upon lines that would render still more potent for good their humanising and elevating tendency, while in any case the archæological side of these studies will certainly appeal to the sympathies of the practical educationist on account of its scientific methods. The student who, as the crowning result of his archæological studies, has attained to a more intimate knowledge of the spirit of antiquity, has at the same time been training his powers of observation, and of distinguishing between sound and fallacious inferences. The result here is much the same as would have been attained had he been giving his time to field work in geology or to laboratory investigation. In other words the apparatus and the method of archæological study are scientific; and those who favour education by scientific rather than literary studies may be appeased by showing that this particular branch of classical study trains the same faculties as any other of the recognised 'ologies.' This side of the matter has been well put

by Professor Percy Gardner of Oxford, in the address he prepared at the request of the Head Masters' Conference.¹

"When seriously pursued," he says, "the study of Classical Archæology is of value in many ways. It trains the eyes to observe carefully. It forms a healthy taste in art. It is an excellent training in judging of the degrees of probability, and in weighing evidence. Thus it exercises the faculties which are left untrained in a merely literary and linguistic education; but which are exercised in such studies as Geology and Natural History. The result of its pursuit is to stimulate the historic imagination, to make the surroundings of ancient life real and intelligible, and to cultivate a love for fact rather than mere opinion."

The phrase here used, "to make the surroundings of ancient life real and intelligible," indicates the more practical side of the subject before us. There are, as we have seen, two ways in which archæological aids may be brought directly to bear on classical studies. A little acquaintance with monuments may inculcate in boys and girls, even in the lower forms at school, some dim and general notion that the Greeks and Romans were once living people, 'most remarkably like' what we are, and that their cities and houses were built for use, and fitted with objects serviceable for the same sort of needs we feel ourselves. This result will be best secured by the display in the class-room of well-chosen wall diagrams which give views or restorations of ancient places and buildings of special interest, with photographs of Greek and Roman portrait statues, and of ideal figures, easily intelligible, such as some of the athletes, or the Niobe. Good reproductions on a sufficiently large scale of Attic tomb reliefs, and of the so-called Tanagra figures would be specially valuable, as these

¹ CLASSICAL ARCHÆOLOGY IN SCHOOLS, by Professor Percy Gardner and J. L. Myres, M.A. Oxford: Clarendon Press, 1902. Price one shilling. This little book contains an address by Professor Gardner, followed by a list of Archæological Apparatus in the form of models, diagrams, photographs, etc., with instructions where these are to be obtained.

Mr Thin, South Bridge, Edinburgh, can procure what is required from abroad.

introduce the student to Greek men and women in some of the aspects of private life. Reproductions exist, but are as a rule rather too small to be effective in a class-room.

Photographs are of course abundant, and can be procured almost anywhere. For the class-room walls they should be on a large scale, and the best series for the purpose are the large-sized photographs published by Alinari, Via Nazionale, Florence, and marked in their catalogue 'Grandi.' They embrace all the best ancient statuary in Italian Museums, and a large number of views of ancient sites and buildings in Italy and Sicily. The very moderate cost is 60 francs the dozen, or 6 francs for single copies. Mounting on gray paper, backed with linen, costs less than a shilling.¹ A note at the end of this paper gives a list, with catalogue titles and numbers, of some of the most effective subjects in Alinari's repertory.

The influence of these objects might be left to work its way, very gradually no doubt, into the minds of pupils; but it would be natural to stimulate interest in the scenes and objects thus displayed by means of an occasional lantern lecture. Admirable lantern slides are obtainable of the principal ancient sites and ruins, and of a considerable number of works of art, though here there are *lacunæ* which need to be filled up. Of late years some of the French and German houses have followed the example set in our own country by firms like Newton and Wood of London, Wilson of Aberdeen, and Valentine of Dundee, and have issued extensive catalogues of slides prepared and arranged for scientific and historical teaching. There are two drawbacks to the free use of the stores thus accumulated. One is that it is often impossible to learn without seeing the slides whether they are effective photographs from original objects, or mere copies of poor outline engravings from some archæological dictionary. Members of the Classical Association who travel would be doing a very good service by looking through the stocks belonging to these foreign

¹ Mr Malloch, Map Mounter, Lawnmarket, Edinburgh, mounts photographs in this way at a very reasonable rate.

firms, and marking in their catalogue the numbers to be avoided.

The other drawback is that the sizes of foreign slides differ from that universal in this country, so that they will not fit our carriers. Foreign dealers say that this size was agreed on at an International Conference at which British manufacturers were represented. If this be the case it is another instance of *Britannus contra mundum*. For an order of some importance, however, most of the foreign houses will make the slides required to English pattern.

We have been dealing here with archæological aids of a general kind that may be left to convey their own impression and rouse a certain interest—if it only take the form of curiosity—in Greek and Roman ‘Realien.’

When we come to archæological aids of a more special kind, some disappointment may be felt that direct illustrations of classical literature are not so abundant as could be wished. The means of elucidation exist, but they require an intermediary to bring them to bear. Homer is a case in point. Most of the Homeric Realien can be brought before the eyes of the student of Homer’s text, but only when certain allowances are made. The question, for example, what is the true relation between the palaces laid bare at Tiryns, Mycenæ, or Cnossus, and the house of Odysseus can hardly yet be said to be settled. No one now can attempt to deal with the palace in Homer, without a reference to the recently discovered monuments, yet to interpret the one from the others needs a certain amount of archæological knowledge.

Vase paintings reproduce for us many scenes of Greek life, but the conventions in drawing of the Greek vase painter are so unfamiliar, that the uninitiated eye of the average intelligent boy and girl at school would not see what the drawing intended to represent. It has to be explained to them.

The topography of ancient sites has in many cases greatly changed, and the shattered ruins to which the most famous monuments of antiquity have been reduced, can only be re-

transformed in thought into the perfect temple or tomb by a process the ordinary student is incapable of performing for himself.

With Rome the case is somewhat different. Roman art is more prosaic than Greek, and the representations on monuments such as Trajan's column, or that of Marcus Aurelius, are very exact in their delineation. From these representations we can realise the 'pomp and circumstance of glorious war' as waged by the trained veterans of Cæsar against the half-armed Dacians or Marcomanni, while details of Roman civil or religious life can be obtained from such sculptures as those of the Marcus Aurelius relief in the Conservators' Palace on the Capitol.

From these and innumerable other sources a teacher archæologically inclined would be able to draw illustrations for class readings in Homer and Aristophanes, in Herodotus, Cæsar, and Tacitus. One remembers in one's own schooldays how it used to brighten the long spell of work of a term, when at intervals on a certain day, after half-an-hour's construing, the books were closed, and the master would recount some personal experience of travel in classic lands, read some interesting extract, or exhibit such photographs or other illustrations as were in those days available. The time was, from the point of view of the construing, well spent, for the interest of the class was freshly kindled in the author in hand, and the attention, turned for a moment from words to things, was given again to the words with a new sense of their objective significance.

Take a Roman historical writer such as Tacitus. The imperial period of which he treats is almost as profusely illustrated in monuments as in literary records. We cannot follow the history of the gradual unfolding of the Roman dominion till it covered the civilised world, without noting how every stage of progress is marked by some enduring fabric. The remembrance of the work wrought by Rome in east and west lives not only on the historian's page, but in the roads and bridges, the ports, the stations, the monuments, with which she consolidated her conquests, and wrote her title to them on the very face of the land.

Now, from the roof of Kelvingrove Academy, or at anyrate within a few hundred yards of its site, a lad can be actually shown the extreme north-western limit of the Roman empire, or he can be taken to Castle Cary, and made to stand on the massive stonework of one of the strongest forts that marked the *limes*. The corresponding boundary on the south-eastern limit of the Empire was on the Euphrates, and it is a thousand leagues away. All between was Roman. Throughout the whole extent of the intervening lands the engineering and architectural achievements of Rome are the signs of her ancient force, her long enduring influence. The historian Edward Gibbon records in his autobiography the circumstances of the first inception of his colossal task. "It was at Rome on the 15th of October 1764," he writes, "as I sat musing amidst the ruins of the Capitol, while the barefooted friars were singing vespers in the temple of Jupiter, that the idea of writing the Decline and Fall of the City first started to my mind." The crumbling walls of the Roman citadel, the shattered column shafts in the Forum below, seemed in their material decay to typify the vaster ruin of the institutions and power of the Empire; and the thought of the onlooker flashed from the tangible symbols of decline to the world-wide tragedy.

Not Gibbon alone, but every historian, every scholar, who has taken the Eternal City for his theme, has felt his imagination stirred as much by the sight of the stones of Rome as by the written page of Tacitus or Juvenal.

It is clear that a considerable amount of fresh interest in Latin studies might be roused in intelligent pupils by giving them a hold upon the monumental side of Roman life and history. Actual remains, found at our very doors, of Roman inscribed and sculptured stones are abundant in the Hunterian Museum at Glasgow, and in the Museum of Antiquities in Queen Street, Edinburgh, and with these as a starting point, and with well-selected photographs and diagrams to represent what cannot be seen *in situ*, sufficient illustrative material may be offered to

the learner to affect for good the whole course of his or her reading.

In the case of Greek literature and history, there are no monumental aids from which more pleasure and enlightenment can be gained than from Hellenic coins. From the æsthetic point of view the Greek coin, though on so minute a scale, displays many of the very finest qualities of Hellenic sculpture, but over and above their artistic charm, these little stamped tokens present to us, in miniature, a classical pantheon, a classical portrait gallery, a classical museum, even a classical zoological and botanical garden. Coins furnish innumerable types, for the most part fresh and original in characterisation, of the deities and demigods who peopled the ideal world of mythology. In the age of Alexander and his successors we have a series of masterly portraits of the princes who played their part in the stirring events of the time, and this interest of portraiture is even increased when the Roman imperial series is taken as a continuation of the dynastic coinages of later Hellas. Astonishing is the number of animals and plants, from the elephant to the grasshopper, from the palm tree to the parsley leaf, all represented on the coins in life-like fashion. There are several different breeds of dogs, and among the studies occurs a minute but spirited relief of a Molossian hound. In the case of lifeless objects we have the advantage of possessing on the coins contemporary representations of the tripods and vases, the musical instruments, the armour, the implements, in common use in the ancient world, and how much more vividly are the objects brought before us in these spirited models, than in the outline cuts of a dictionary of antiquities!

Of the extent to which the Greek coinage illustrates history there is no time to speak. The political and the commercial ascendancy of a state, alliances among independent communities, patriotic leagues, are testified to by the changing devices on coins. We can follow the steps of Timoleon in Sicily by the Corinthian types that in his time appear on the island coinage. Perhaps the most interesting numismatic illustration of history comes to light

at the epoch when Thebes was making her stand against Spartan ascendancy in Hellas. There suddenly appears at this juncture, both in the east and west of the Greek world, on the coins of previously isolated cities, a common device representing the infant Herakles strangling the serpents. This is a Theban device, and is a proof that the city of Epaminondas was regarded as the centre of resistance to the common Dorian oppressor. The token was a pledge of community in sentiment and action, and to handle such a piece, or a copy of one, carries us back in thought to a little ancient republic seething with party feeling, and distracted with the hopes and fears of which Thucydides gives so lively an idea.

Coins are, in their actual form, too small to strike the eye at any distance, and no satisfactory reproductions of them on an enlarged scale have been placed on the market. These may, however, come in time, and no more telling archæological aids could be brought to bear on classical studies. Allusions to coins occur from time to time in writers like Herodotus and Aristophanes, and the reference is generally by a nickname. The Persian 'bowmen,' the 'maidens' or 'owls' of Athens, the 'colts' of Corinth, the "*regale numisma Philippi*" of which Horace writes, can be seen in enlargements or handed round a class in facsimile reproductions in electrotypes, and a small well-selected cabinet of these impressions would be a most suitable piece of equipment for the classical class-room.

We have had here in view archæological information which would be imparted *viva voce* in conversational fashion by instructor to pupil as a sort of running commentary on the classical authors.

Effectively to employ such examples as would be available for illustration, needs, of course, some little archæological training, and the conditions for the acquisition of this may claim a concluding word.

At present, there is no encouragement at any British University for the study of classical archæology on the part of an undergraduate. Professor Gardner writes of "the persistent neglect of

the subject in English Universities." The study of 'Realien' is opposed to the traditions of refined literary scholarship which have their homes by the Cam and Isis. The English public school boy and undergraduate, on their part, find the time they can spare from athletics fully occupied with the linguistic part of their classical studies. Here in Scotland, where a place might perhaps more easily be made for the study, the needful apparatus is still very deficient. We have in Scotland nothing like the fine collections of casts from the antique at Oxford, Cambridge, and London, though the Hunterian collection of coins, belonging to the University of Glasgow, is a splendid nucleus for a future archæological museum. Moreover, in the present arrangement of the Honours curriculum in Classics, much importance is given to unseen translation. This is, of course, as it should be. In the ideal honours examination, all the passages would be of the so-called 'unseen' description. The consequence is, however, that a complete preparation for the papers involves a study of the whole classical literature, and where is the time for archæology?

On the other hand, there are good facilities now offered for post-graduate study at the two British schools at Athens and at Rome, as well as guidance in visits to sites of exceptional interest, such as Delphi or Crete. A few weeks, or better still, months, spent at Athens or Rome are epoch-making in the life of a classical scholar. Athens especially, accessible, healthy, economical, is the ideal place for a post-graduation holiday, while parts of Greece, such as the Peloponnesus, are bound to become in time the same sort of playground for the scholar as are now Switzerland or Norway.

To take proper advantage of a sojourn on these inspiring sites, some preliminary preparation is, of course, needed. Even in England, Professor Gardner notes, it is exceedingly difficult to keep up a supply of students for the schools at Athens and Rome with adequate preliminary training, and the obstacles against which the study has to contend in the north have already been indicated. One thing is, however, quite certain. The Universities

of Scotland, in intimate touch as they happily are with the general life of the country, obey the law of supply and demand, and if a public demand grew up for facilities for archæological study, we may be quite sure that these facilities would very soon be provided.

Let us suppose that the public opinion of Scotland, crystallising itself in the form of the typical parent, comes to the schools and says in effect, "the country recognises the value of a classical education and is not disposed to surrender its advantages, but can you not on your part, as classical institutions, make some substantial concessions to the scientific spirit of the day, and incorporate in your own work some of the methods which give educational value to the pursuit of natural science? Is it not possible to preserve that invaluable training in precision of language which means precision of thought, given by a thorough grammatical analysis of ancient masterpieces, and yet to humanise classical study by treating the Greeks and Romans as living men and women like ourselves, who had cities and houses that can be reconstructed from their ruins, and used dress and implements of which a fairly clear idea can still be obtained? While making the pupil understand and remember the literary expression of the ancient masters, can you not help him to apprehend the message, equally clear, equally ethical, which they have uttered in their buildings and their varied monuments of art?"

If these questions ever come to be formulated and pressed home by the enlightened public opinion of the community, the difficulties and obstacles in the way of archæological study would quickly disappear. If University students, who looked forward to a teacher's career, demanded preparation in this department, both instruction and apparatus would be forthcoming. It is from the side of the public that the movement must first come, and for this reason, it has not, perhaps, been out of place to have indicated in this paper those aspects of the study of Greek and Roman Antiquities that will appeal to the educationist at large.

NOTE.

The following photographs are in Alinari's largest regular size, 'grandi,' about 23 inches by 17 inches. The titles and numbers given below suffice for ordering.

SCULPTURE.

- 6512, grandi, Augusto, Vaticano.
- 6510, grandi, Atleta Apoxiomene, Vaticano.
- 6627, grandi, Niobida, Vaticano.
- 6646, grandi, Pudicitia, Vaticano.
- 6487, grandi, Amazzone Matteiana, Vaticano.
- 6501, grandi, Apollo di Belvedere, Vaticano.
- 6557, grandi, Discobolo, Vaticano.
- 6591, grandi, Laocoonte, Vaticano.
- 6600, grandi, Meleagro, Vaticano.
- 6609, grandi, Minerva, Vaticano.
- 6626, grandi, Nilo, Vaticano.
- 6672, grandi, Venere Gnidia, Vaticano.
- 6374, grandi, Sofocle, Laterano.
- 5997, grandi, Gladiatore Moribondo, Museo Capitolino.
- 11234, grandi, Mercurio in Riposo, Napoli.
- 11070, grandi, Eschine, Napoli.
- 11237, grandi, Narciso, Napoli.
- 11148, grandi, Toro Farnese, Napoli.
- 14086, grandi, La Vittoria, Brescia.
- 1270, grandi, La Niobe, Uffizi.
- 1249, grandi, I. Lottatori, Uffizi.

VIEWS.

- 5816, grandi, Colosseo, esterno, Roma.
- 5820, grandi, Colosseo, interno, Roma.
- 5837, grandi, Arco di Tito, Roma.
- 6260, grandi, Foro Trajano, Roma.
- 6247, grandi, Foro Romano, Roma.
- 6777, grandi, Acquedotto di Claudio, Roma.
- 6688, grandi, Panteon, Roma.
- 6689, grandi, Panteon, interno, Roma.
- 6742, grandi, Foro di Nerva, Roma.
- 6746, grandi, Tempio supposto di Vesta, Roma.
- 19674, grandi, Tempio di Guinone, Girgenti.
- 19672, grandi, Tempio della Concordia, Girgenti.
- 19771, grandi, Teatro Greco, Taormina.
- 11329, grandi, Tempio di Nettuno, Pesto.

The above occur also in the 'extra' size, about 17 inches by
D

13 inches, at 24 francs the dozen. The following good subjects may be had 'extra' but not 'grandi.'

SCULPTURE.

- 6680, extra, Vergine Spartana, Vaticano.
- 6671, extra, Tritone, Vaticano.
- 6543, extra, Cupido (Genio del Vaticano), Vaticano.
- 6548, extra, Demostene, Vaticano.
- 6565, extra, Euripide, Vaticano.
- 6522, extra, Biga (chariot), Vaticano.
- 5993, extra, Fauno di Prassitele, Museo Capitolino.
- 5994, extra, Fauno di Prassitele, testa, Museo Capitolino.
- 6043, extra, {
- 6044, extra, { Tre bassorilievi dell' arco di Marco Aurelio, Palazzo Conservator.
- 6045, extra, {
- 6040, extra, Giovane che si trae una Spina, Palazzo Conservatori.
- 6267, extra, Marte in Riposo, Roma.
- 1171, extra, Orfeo, Euridice e Mercurio, Napoli.
- 1120, extra, Omero (bust), Napoli.
- 2541, extra, Idolino, Firenze.
- 2542, extra, Idolino (back view), Firenze.

Dr J. F. WHITE said he had great pleasure in accepting the duty of moving a vote of thanks to Professor Baldwin Brown for his most admirable paper. He did so with all the greater pleasure because the views expressed in the paper corresponded exactly with his own sentiments. He had always felt that the literature and art of Greece went hand in hand. They could not be separated. They form part of the one life of one people, and it was false to separate them. He was sure that if the lines of reform laid down by Professor Baldwin Brown were carried out, they would act as a stimulus to the study of Greek literature, if it was bound up with an appreciation and study of Greek art. He should like to emphasise a remark that had already

been made in the paper. Professor Brown had said that some study of this subject would supply what was often pointed to as a defect in pure Classical study. He should like strongly to emphasise that view. The study of art gave a means of cultivating the faculties of observation and comparison. It stimulated in the highest degree the same faculties as were required in every branch of natural history. He could not conceive a more useful addition to a school in which Classics were taught than a series of such illustrations as had been submitted, to which the Master could frequently refer in reading the various authors. It was impossible to overrate the value to the pupil of actually seeing the beauties of the works of art of which he heard and read so often; but this had been up till now greatly neglected. He was becoming more and more profoundly convinced that the whole of Classical history should be treated with great regard to the human side. It was right and proper that the education given should be thorough and exact; but, on the other hand, a cry was rising—to which they could not but pay heed—that this human side of Classical training must be insisted on. Many of those present had probably read a paper that had appeared in a recent number of *Blackwood*, in which it was pointed out that the public would not bear the continuance of the old kind of Classical study. They had to bear in mind that a large section of those who opposed Classical study did so on account of the tremendous time spent on the hard, barren work of dwelling on the minute details of dry grammar. It was upon this that a dislike of the Classics was often based, and they must admit that there was a danger of over-specialisation there. He thought that Professor Baldwin Brown had shown them how a new method could be introduced by which a new and different kind of interest could be lent to Classical study. In pursuing this method, lads would find that Greeks and Romans were people like ourselves, with human interests of their own. He would go even further, for he was quite sure that the art of Greece had done as much for the world as the literature of

Greece, and if they could combine with the study of the literature an interest in their art and archæology, he thought they would have gained a great deal.

He might add one other thing — which Professor Baldwin Brown seemed to have overlooked—viz., that the University of Cambridge had risen to the occasion and that there would be a paper on Archæology in the next Classical tripos. They in the north of Scotland were also alive to the situation, and a movement was going on by which Aberdeen would soon be provided with the best museum of Classical sculpture in Scotland. It was, he believed, merely a question of a few months. He had great pleasure in moving a very hearty vote of thanks to Professor Baldwin Brown for his paper.

Professor RAMSAY, in conveying to Professor Baldwin Brown the thanks of the Association, said he did not think the subject could have been better brought before them. The paper was a convincing proof of the helpfulness of their Association. He did not think he had ever heard it put in a more charming way than it had been that day. His only regret was that it should be confined to those who listened to it. He hoped it would be possible to get it made more public. Although not new, it was new to many who were teaching Classics.

Mr F. A. HARDY, Edinburgh Academy, said that, speaking from his own experience, he could say that the best way to quicken one's interest in the subject was to go and see the places. He had himself been to Athens, and Delphi, and Crete, and he could only say that it had been new life to him. If headmasters would encourage men to take such holidays, and would make it possible for them to go, many would be glad to go, who had not perhaps sufficient funds; but headmasters would find that £20 or £40 spent in that way would do very much. His own experience had meant very much to him.

Professor EDGAR said he desired to point out a difficulty in the way of realising Mr Hardy's suggestion. It was impossible, except in the spring, to get to Athens or to Rome, and in the ordinary grammar schools of Scotland the holidays at that season were too short for the purpose. Again and again he had hoped to go: again and again he had found it impossible in the fortnight available. He was sure the members of the Classical Association would welcome any change by which it would be made possible for its members to treat themselves to such a holiday. There were many who would like to fill out their knowledge by coming into contact with the actual localities, but the lack of a suitable opportunity stood more in their way than lack of means, and as things were, to get an extra week or fortnight in spring was beyond their hope.

Professor BALDWIN BROWN then expressed his thanks to the Association for the interest shown in the subject, and for the vote of thanks that had been conveyed. He begged to add a practical word. All the diagrams which he had shown were published abroad, but they could easily be got. Mr Thin would get them all, and he (Professor Baldwin Brown) would be at hand to see that the right thing was got. They were all lettered and numbered, so that there was no difficulty in ordering whatever was wanted. If any member of the Association would let either Mr Thin or himself know the name and number of any photograph desired, they would see that the right thing was procured. (Applause.)

Classical Study in the face of Modern Demands.

BY REV. W. A. HEARD, LL.D.,

Headmaster, Fettes College.

IT is perhaps not in all ways to be regretted that the study of the Classics should now have to rest upon intrinsic worth, and not upon undisputed possession. It is very probable that the necessity of justifying wisdom in the face of other claims will prove a beneficial stimulus, and at anyrate save us from certain mistakes that are, I think, somewhat imperilling the cause. I fear that what I have to say within the limits of a paper may seem somewhat general. I propose to ask briefly what is essential, and to consider certain necessary aims in classical education, to surrender which seems to me to be surrendering, as far as Classics are concerned, the very causes of existence. If these aims seem somewhat ideal, I venture to think that they have an important practical bearing even for schools. In my judgment there ought not to be a sharp division between the methods of the school and the University, and above all a student should not take from the

school to the University any meagre or starved conception of classical study. Of course I have nothing new to say *ὡς πρὸς εἰδότης δημιουργῶν*, but it may not be inappropriate to revise certain principles.

It may, I believe, be laid down as an axiom that the ultimate survival of Classics as a general study depends upon the faith men have in the study, not as a mental gymnastic, but the source of the true humanity. The belief derived from the experience not merely of professional scholars, but of thoughtful, educated men, that Classics form the best nutriment of culture, is the chief security for the maintenance of Classical education. This gives us the clue to our main aims. We must keep in view the bearing of classical study upon general culture, and what we are to relax and what we are to discard, we should settle in reference to this purpose.

Now I would ask whether we are not at the present time somewhat invalidating this high claim. I confess that I observe with considerable distrust the inducements we are under to make mere linguistic study the prominent end, and to be satisfied with a mere familiarity with the languages as languages. I put this down to the predominance of examinations—I am not referring to any particular examination, but to the modern method in which the test is almost entirely by means of what we call Unseens. Were the method merely subsidiary, I should have nothing to say; it is an excellent, a necessary corrective of drudge-like study. But it is becoming the sole method save for the scholar pure and simple. It proceeds from an erroneous belief that the method of learning languages is always the same, whatever be the purpose for which we learn the language, or however special the character of the language may be. The methods are distinct in the study of Classical and Modern languages, and both suffer if they are supposed to be identical. And in Classics what is the consequence? It is seen in its extreme form perhaps in Greek. The object aimed at is to acquire a knowledge of vocabulary and ordinary syntax which will

enable the student to translate a common passage. There is where the evil comes. The temptation is to feed the mind on nothing but common passages. Examinations determine everything, and the character of the examination encourages the study of the commonplace. The student remains in the low levels: he is not studying literature. If a proof were required, I could call attention to a complaint made in high quarters that Homer is falling out of the range of study in the Scotch Schools; and again to a criticism in this year's Report of the Leaving Certificate: "the whole language of poetry seemed strange to many pupils." Surely this requires attention; surely a state of things which excludes Homer from schools is portentously wrong. Who would not sooner have a boy read a few books of Homer than whole reams and reams of the Hellenica?

Our purpose is not to add another language to our outfit, nor merely to train ourselves in the accurate use of language by the study of inflectional languages—though obviously this is no mean advantage—but to awaken the literary sense. It is a dawn of new life when the mind has become appreciative of literary charm. I suppose there is nothing to surpass the magic of Homer or Virgil in coming straight home to the feelings in the simplest way. Who has not some favourite line that makes an epoch as it were for the mind?

ἔσπερος δὲ κάλλιστος ἐν οὐρανῷ ἴσταται ἀστήρ.

οὐρεά τε σκιδόντα θάλασσά τε ἠχήμεσα.

Abstulit atra dies et funere mersit acerbo.

Yet the charm does not come from isolated lines, but from the continuous spell, the perpetual movement. We cannot appreciate an author until we have become familiar with his manner, until we feel that the words are his and could only be his, so that every line becomes rich in association. The thoughtful study of the poets is a requisite in Classical study. We are lowering the whole level if we abandon this. How else do we know our own literature? Conceive what it would be to know

Shakespeare only in extracts, only by Unseens. It may be that we have in the past studied authors badly; it may be that we have in our methods of education allowed too much of the so-called cram—but even with all its demerits I do not know that there was not more education under this method than in the unwholesome system of extracts.

For surely distinction is the characteristic of all classical work, and this can only be apprehended by the study of an author as an author. Consciousness of difference of style is evoked more readily here than anywhere else, and it carries us further than these particular languages. It is the origin of the literary faculty and literary criticism. No one who has once become conscious of a poet's perfect work will be easily betrayed into bad taste and false admiration, or into thinking that criticism is only random preference.

But this can only come from the study of literature. And this leads me to one further point in which the study of the Classics presents a unique advantage if we devote ourselves to the literature. In all departments of thought we nowadays hear of development and devolution. These ideas are not the exclusive possession of the man of science. The literature of a nation from this point of view is a study of profound interest, and specially so the Classical literatures. In these the historical conditions are tolerably simple, the admixture of foreign elements is practically nil, and there is a homogeneous development of which it is quite possible for an ordinary reader to get some conception. Of course a thorough estimate of literature from this point of view is the work of the life-long student, but a certain consciousness of development is plainly attainable by almost all, because the field of observation is fairly within comprehension. In the way of general education I think this acquisition is of great importance.

This may seem to be looking too far ahead, and to be concerning ourselves with results that only come in the full prime of University life. But I doubt if these results will ever come at

all if we train our boys on extracts. If a boy becomes familiar with the individuality of an author, he is getting material at a time when the mind is not very critical, but is fresh and impressionable. These early impressions are of value. I appeal to experience. In any literary criticism that we make ourselves, does not the first-born impression of boy-study count for something? would we willingly be without it? Should we judge as truly if we were? For the continuity of the Classics as a mental possession is remarkable. We do not judge of Virgil or Homer merely according to the critical verdict of maturer years, but with something of the wonderment excited in the days when criticism was not. But what we had we had in its place, the poet himself leading the way: it was not wrenched out of the context, served up as an extract, labelled Unseen.

Again we must not relinquish the careful study of the form and artistic quality of the ancient literatures. An appreciation of art in language is not an unimportant part of culture; for, as Cicero tells us, there is a remarkable affinity between the arts, and a cultured knowledge of literary art makes a man more appreciative of other forms of art. And in the present day we certainly need the corrective of classical standards. There is an enormous output of literature in these times, and there is a great deal of rapid reading; but whether the labour that is the secret of art is known is another question. Nowhere else do we so thoroughly learn the exceeding fineness of the best literary workmanship as in the study of Greek and Latin. To omit all consideration of the formal element is to ignore the element which to those authors seemed essential. Nowhere is there so strict a subjection of language to artistic law, and that too in a multitude and variety of forms that can be recognised without difficulty. In old days versification was the method by which we became acquainted with the technique of metrical system. I am not recommending it as a universal method, but I believe the training to be of very great value, even though it does not, amidst the pressure of other things, reach a great pitch of excellence. In languages where the

sense and the form are so intimately blended, practice in versification aids us even in interpretation, and has a bearing upon Prose as well as upon Verse. If versification in any serious sense has to go, yet the practice in metre afforded by what are called nonsense verses, which takes very little time, is not without effect. It is an aid to the study of form in modern poetry as well. Yet it is on more general grounds that I would plead that the question should not be neglected in education. In the impatience engendered by hurry we are ceasing to recognise the force that comes with artistic form. Even an acquaintance with the elementary laws gives us some insight into that indefinable charm of ordered expression where the best word comes just in the right place.

If we ignore these considerations that concern literature, I cannot see how the Classics can serve their true end. Of course in the earlier stages of education these do not directly come in, yet even there we must not lose sight of the end. When I see the comparative abeyance of the study of authors, when we hear that Homer is left out, that there seems no appreciation of the poets, when translations are advocated as a substitute for the original authors, I feel that there are dangers from within as well as from without. A superficial acquaintance with the matter of ancient literature is in no true sense a study of the Classics, and neither as evoking faculty or imparting knowledge will that form of study serve any important purpose.

I have dealt at this length on the fundamental elements of Classical education before coming to some practical considerations, because I feel strongly that whatever we do to meet aggression, we must not by compromise surrender what is essential.

Of course we all know the attack that is made upon us at present. I think I may justly plead the injustice of making Classics bear the whole brunt of the assault on past procedure in education. It is only recently that we have risen to the idea of methods of teaching. In old days all depended upon the inspiration of the teacher and the intercourse of mind between the teacher and the taught. And say what we like, that will always remain

the most potent influence in education. But we are now, and very rightly, called upon to consider the commonplace material, and method becomes vital. Yet if I may judge by my personal experience, not even in the worst teaching of Classics did we exceed the waste that occurred in the teaching of such a subject as Mathematics—and Modern Languages came off even worse. I can remember when the only clue given to certain problems in mathematics was a mechanical order to change the signs, with no explanation of this immoral proceeding. In Classics, at least, we did not tamper with documents. But I cannot deny that in the teaching of the Classics there has been, and there is, a deplorably bad economy. I own that there has been a great deal of most doleful gerund-grinding and ineffectual labour.

I have occupied so much of your time that I must deal far too briefly with this very pressing question. I hope you will accept what I say, not as a criticism of others, but as a humble confession.

(1) I think we teach a great deal that is superfluous. There is an enormous amount that we put into the memory of boys that never comes within the range of experience, and is merely dead matter in the mind. I do not know any department of knowledge in which the Index Expurgatorius is more needed than in that of Latin and Greek grammar. The old method was to exact from an unfortunate boy a precise and complete knowledge of all possible forms and exceptions, including fractions and calendars, before he ever came to living speech; we required of the poor creature answers to a grammar paper which only a precocious school-boy could deal with, or possibly here and there the schoolmaster himself. But has this method entirely departed? Is there not a possibility of lightening the labour by simplification and omission?

(2) But not only do we exact things that are superfluous, we probably expect too much exactitude in the early stages, and press for accuracy to an unnatural degree. I do

not think that the student should at each point be perfect so far as he has gone. This seems to me an unnatural and unscientific method of acquiring language. There are mistakes and mistakes, and some are of great importance to extirpate, and others can be safely left. I think there must be a modicum of precise knowledge as to which we cannot be too particular; but about this nucleus we should leave knowledge to grow without vexatious insistence.

(3) Both these points are connected with a vital mischief—the misuse of examinations. Premature examinations I altogether deprecate. Examinations on the part of the teacher himself are of great value both to him and his pupils. But that a teacher at the early stages should have to keep watch on an outside examiner and strengthen his pupils at every possible point of attack only cramps and formalises the teaching. It is too large a subject to speak upon at the conclusion of a paper, but I cannot but express the opinion that we are in danger both of wrong methods and a wrong estimate of knowledge from the prevalence of premature examinations by outside authorities. We are making examinations an end and not a means.

What is wanted above all things is a consensus about methods, not in obedience to any Board of Education, but as the result of mutual discussion and experience. We need the authority of professional opinion built, as in other professions, upon the speculation and practice of those who are actually engaged in the work. This will be of slow growth, for I think much has to be done; but may we not hope that out of the discussions of the Classical Association some conclusions may emerge that will be generally accepted? We need some Senate or Academy which will not lay down educational dogmas, but shall collect, discuss, and report upon experience. A wise co-operation will at the present time be specially effective.

Professor EDGAR, in opening the discussion, said that he had been greatly delighted with Dr Heard's paper, and there were several points made in it which he himself would like very specially to emphasise. The first was the fundamental position he assigned to the influence and personality of the teacher himself. That must always be so, but on the other hand there was no doubt that a man who made a point of considering how best to approach his subject,—that is, who studied method,—in no way lost personal influence or strength as a teacher, but added very greatly to both. Dr Heard had also pointed out that in many cases where fundamental points of method had been neglected in teaching, this was due not to the fault of the teacher, but to the pressure of outside examiners. (Applause.) For example, to attempt to get absolute accuracy at the start in such a subject as Greek Grammar—which was one of the things which many of the examination papers seemed to lay down as a necessity—was a complete mistake in method. No one, leading a young mind to such a subject, could expect to get absolute accuracy at the very outset, except within a very narrow range. The Greek verb was a subject which took years to master thoroughly, and much of the bad odour into which Greek had fallen, arose from the fact that months and years of severe labour were spent by a boy in mastering the verb without making any real progress in the power of reading Greek. Dr Heard himself had said that a teacher would have difficulty in answering the whole of some of the papers set, and the ordinary average graduate in Greek would be stumped in some of the papers set for younger pupils. There should be more reading done. Herbart found that nothing caught the attention of his pupils more than Homer, and he started reading Homer with distinguished success. If those responsible for the setting of the papers would see that something of the spirit of Dr Heard's paper, and Professor Ramsay's address, and Professor Butcher's speech got into the examination papers of the future, the effect would be pronounced and excellent on the future of Greek. Another point in Dr Heard's paper was the use of extracts in

teaching. "A good deal depended on what was meant by extracts. A book of Homer was an extract, so was a book of Livy. It was possible to make extracts from the Iliad or the Aeneid, which would be of at least equal value to the reading of any single book through from beginning to end." There was one way in which the reading of extracts at first might be made useful, if they were gathered up into some unity of purpose. In his own experience he had a great desire that junior boys should have some knowledge of Greek mythology. He felt he was carrying out a wise plan in getting a book which would interest them, and get them into the atmosphere of Greek life and beauty almost from the first. He did not feel that any single Greek author would do it. Xenophon would never have the same effect as a book of extracts which would illustrate the inspiring Greek stories. It was the same in Latin. To go steadily through Livy would not be as valuable, considering the time available, as to have a book which, by providing a fair number of selections chosen to illustrate the course of history, would enable a boy to trace, right along from its primitive stages, the history of the great people which had so great an influence on the world. It seemed to him that if extracts were wisely put together, they might be made to have a very distinct educational value for younger boys. The old way seemed to be dead—the slow and thorough way—the way of reading a passage and getting up all the collateral and relative information suggested. The Leaving Examination, with its Unseens, had done that. This utility study for the immediate purpose of an examination seemed to him as bad as that of the workshop. (Applause.)

Mr MAYBIN, Ayr, said he felt he was rather behind the times. He had not known that anybody would, by any possibility, have resort to the expedient of teaching through extracts, and his strong opinion had hardly been modified even by the authority and experience of Professor Edgar. It was true they might go through a book of extracts and get a notion of the course of history, but it would not give anything like the view of an artistic whole, which

would be got from any single book of Livy. (Applause.) He did not need to read the whole Aeneid. He had often read the sixth book with a class, and in it he had one artistic whole. He liked to read a good deal of any author he was reading.

With regard to Homer, he had a practice of reading with a class, 4, 6, or 8 Books. He did that, however, to his own loss. The truth was that the examiner was the person who discouraged the reading of Homer in school, because the examiners knew too much Greek to fairly estimate the difficulty of reading Homer unseen. If they read even eight books of Homer with a boy, they would find from experience that there was hardly a passage of more than common difficulty within which the boy would not find one or two words he had not seen. The effect of these unknown words dashed the courage of the boy. If he only knew such a word here and such a word there! He knew the grammar and the metre and everything; but these two words, which would not reveal themselves, made all the difference to the boy.

With regard to grammar as an instrument of education, he agreed with Dr Heard. He went farther. He did not think they should bate by one jot the quality of thoroughness in any respect whatever, within the term of any boy's education. He would not leave the smallest particle undone or half done, but he would not attempt too much. For instance, he held it possible to cover with his hand all the grammar that a boy needs to be told in order to deduce the rest himself. It was far better to proceed by induction. If the boy had the personal endings of the verb, and the rules for forming the tenses from the stem, he could form the verb for himself, and he would know his Greek verb in a fashion in which he could never have known it had he learned it by rote from the pages of a grammar. Then look at the boy's delight. He made the discovery for himself. He then opened his grammar and found to his delight that he had himself constructed all that was said to be so difficult. Anyone who said that the teaching of grammar was not educative, that it was a disagreeable thing which must be got up in order to prepare for the future—that man

had not taught grammar. The teaching he advocated was a method which exemplified all the canons of induction—in which there was no step taken which was not the result of thinking, and the process must in the long run create, if not the faculty, at any rate the habit of thought, and that, as he understood it, alone had a right to be called education. (Applause.)

In conclusion, he desired to say that he was not quite sure if Professor Butcher took it for granted that Professor Ramsay's paper would be published. That paper produced a series of facts which were not only new, but were a categorical reversal of what were called facts, published as such and trumpeted as such. He hoped, therefore, that some one who had influence with Professor Ramsay would induce him to publish it. (Applause.)

Professor HARROWER, Aberdeen, said he agreed with all that had been said about the pernicious results of Unseens in school. His own experience was that students came up with the idea that Classics were an abstract science, more like mathematical training than humanism. The practical question, however, interested him. He wanted to know what has been done to get their students brought into reading their books in the old way. The examination system was like a python, that was choking the life out of their whole teaching. In his mind the proper way was to introduce questions on literature and history, but that was apt to lead to cram. He should greatly like to hear the practical question discussed. It had been suggested that perhaps the standard might be lowered as far as unseen translation went, but teachers were in the best position for being able to offer useful suggestions.

He might take this opportunity of saying that his expectations from that Society had been more than realised by the papers read that day. He thought the Society had a great future before it.

Dr HENRY N. PATRICK, Galashiels, said his experience, acquired mostly in the South, pointed in the same direction as that which

had been adduced from the North, namely, that a remedy would be found if the passages for unseen translation were made simpler than they now were. At present, they were far too hard. He did not mean that the papers were too hard, but the pupils did not do good enough papers. He was able to state that the most successful papers were those of pupils who had not attempted to do the unseen passages. These ought to be an essential part of the paper. If a paper was passed in which that part was entirely omitted, and in which the historical question was omitted, and no very special excellence was shown, that meant there was something wrong, and the difficulty would be met if the passages were made simpler with a corresponding strictness in the marking.

The decline in the reading of Homer was due to precisely the same cause—the pieces set were far too difficult to do on the reading of a few books of Homer. It was difficult to find ten lines which would be a fair Unseen. The expression of opinion during the discussion had been so unanimous that it ought to have some result on those in authority.

Mr MAIR, Lecturer in Greek, Edinburgh University, said that, like Professor Harrower, he had been struck with the excellence of the Society. He had seldom listened to so much concentrated common sense or heard so many speeches all so remarkable for the absence of humbug, cant, and the opposite of common sense. The speech that had struck him most was that of one of the most distinguished Classical teachers in Scotland, Mr Maybin. He agreed with him that the teacher who condescended to teach by extracts was a teacher unworthy of the name. He agreed also that if it were the case that the pupils brought up on extracts were the most successful, then the fault lay with the examiner. If in the Unseen a boy showed that he knew a few out-of-the-way words, but showed at the same time that he was more in the dark about the true meaning of the passage than another boy who failed to spot these few words—he should certainly prefer the second boy. (Applause.)

As to the teaching of grammar, he also agreed with Mr Maybin. It was principles that were to be taught. One might as well try to commit "Bradshaw" to memory in order to know when to get a train.

With regard to the decline of Homer, his experience was that 80 per cent. took Homer, and 20 per cent. took Euripides, with disastrous results to themselves. He had himself had a proof of the interest shown when Homer was properly read. He had read the sixth Iliad, and the proverbial pin could have been heard during the reading. He had read of Mr Carnegie's remark about the barbarism of Homer, and it had set him wondering what "key" Mr Carnegie had been using.

Professor BUTCHER said the remarks to which they had just been listening were those of a born teacher and scholar. As to the subject in hand, the general desire seemed to be to get rid of Unseens, and some seemed to have such a fear of Unseens, that they were prepared to go back to that country of bondage out of which they had come. Those who pointed to the evil effects of unseen work in examinations would do well to consider seriously what the alternatives were. He had recently had occasion to see the effects of reading only set books, and he was able to say that the evils of Unseens might be great, but they were nothing to the evils of getting up set books. In his view, the mischief of the thing did not lie in the fact that the papers were unseen, but in something which was partly inherent in the examination system, and partly in some mistake in the setting of the papers.

The idea that you could learn more from extracts than from continuous reading seemed to him quite erroneous. During the twenty-seven years that he had taught Classics, he had seen nothing to make him believe that a boy who had been brought up on extracts was likely to do better in any examination than if he had read one or two authors only, but read them

continuously. If the other view was prevalent in Scotland, he should like to know the particulars on which it was based. But the extract system seemed to have spread widely, and he had been shocked to hear that such was the case. He hoped teachers would ask themselves whether it was a right thing to do, whether it was not an entire mistake. He could not help thinking it was such a mistake.

As to questions in literature and history, the real difficulty was surely this—that while they were the best things in the world to teach, they were the worst things in the world to examine or be examined in. To do such work well implied a far more mature age than that which most of their boys had attained. He could not help thinking that the answers to the literary questions were exceedingly unsatisfactory, and the same was true of history. As soon as they became a dominant factor in examination, the teaching was reduced to cram.

As regards grammar, he had long been a complete heretic. He had advised his own pupils to do the things that were called immoral—to use “cribs” and so on; he had even advised them to begin by using cribs. He was convinced that that was the right method. He had watched the learning of Greek by women. They were generally older and had more interest and more intelligence than the ordinary school boy; and he had found that in the course of a year—actually in a year—they learned more than a boy who had been four or five years in the subject, and the reason was that they had not spent so much time over grammar. An author could be read continuously, with interest and intelligence, with an extraordinarily slight equipment of grammar, and the grammar made itself as one went along. With a few principles to start with, one could construct the grammar in the reading. If that be so, it followed as a necessary inference that you must read a great deal more—whole pages—where under the other system you read lines. He would, however, advocate two different systems of reading at the same time—one in which the human interest and the continuity of the subject were kept

prominent, the other in which two or three lines were read with close, accurate, grammatical work.

In conclusion, he should like to emphasise another point made by Dr Heard, viz., the plea he put in for the teaching of verse in however rudimentary a form. In his own experience, and in that of many of his pupils who had attained to distinction, the first thing that gave them the sense of form was the attempt to do verses.

What had specially interested him that day was the fact that the different papers, while going over the same ground, had each brought in fresh matter and usefully supplemented one another.

Professor RAMSAY said that several of the points raised by Dr Heard's paper were such that each might well have taken an hour to themselves. First as to Extracts. He did not quite follow Professor Edgar's idea of elegant extracts. The result of that fallacy was to send up to the University students who knew the books but not the life. Their ignorance had made him shudder, and he had felt it essential to incorporate a course of Roman History.

With regard to Examinations, he found the great difficulty was to find passages easy enough. The easier a passage was, the fitter it was for the purpose. After choosing a passage, which in its context seemed easy, and getting it printed, he was often struck by the difficulties it could not fail to present to one who only saw it by itself without a knowledge of the context. The difficulty of finding suitable continuous easy passages was very great.

He thought they must try to keep a record of the transactions of the Society. It would be perfectly absurd that the experience and thought given to the papers and discussions should be wasted, and he hoped that that part of their business would be looked after.

Dr HEARD, replying to the discussion, said he might have seemed in his remarks about Extracts to be making some

reflections upon the classical teaching of Scotland, but he was not thinking about Scotland only ; he had in view the teaching in Oxford and Cambridge as well, and the Latin and Greek which were taken up for the Army Examinations. In Scotland, they had the Leaving Certificate, which, it must be remembered, was not merely an inspection of schools, but was the means of entering a great number of professions. All these things were combining to make a very unnatural and unwholesome system affecting all the professions. He did not mean to make reflections upon the teaching of Scotland.

Professor RAMSAY moved a vote of thanks to Mr Coutts. He said it was really Mr Coutts who had organised the Society and who was taking all the trouble in connection with its meetings.

It was agreed to hold the Spring Meeting in Aberdeen.

MEETING HELD AT ABERDEEN,
On SATURDAY, 14th MARCH 1903.

**INTRODUCTORY REMARKS BY PROFESSOR
RAMSAY.**

PROFESSOR RAMSAY, in opening the proceedings, expressed his pleasure, not unminged with trepidation, in presiding over the meeting of the Classical Association in the Classical and Literary City of Aberdeen. He was not without trepidation, because he felt that a scholar who came there to address an audience of Aberdeen scholars, ran the risk of criticism. They in the South looked upon Aberdeen and "the contagious counties," as Mrs Malaprop would call them, as the stronghold of Classics. He had often admired the fine solid scholarship imparted in the schools of the northern counties, more successfully than perhaps in any other part of Scotland. The success of Scotsmen abroad, which had become a proverb, depended on the superior education of Scotland, and that superior education had in the past rested mainly upon two things, an intimate and reverent knowledge of the Bible, and a thorough grounding in the knowledge of Latin.

He thought he could congratulate the Association, not only upon its formation, but upon its having come to birth at the right moment; just at the time when the question of higher education was before the whole country, and when the claims of Classics to hold the place they believed they ought to hold were being considered in a more general way than he had ever known in his time. From the time of the meeting of the Association last November, there had been a continual series of utterances upon the subject—by Mr A. W. Benson, Sir Oliver Lodge, Mr Postgate, and an interesting, if somewhat wild article by an American scholar, Boyd Winchester, on the popularising of the teaching of the Classics. All these things betokened the formation in the public mind of an exceptional interest in the subject. The same question had also been raised by the Report on the Education of Officers in the Army, and now they had a totally new scheme of training for the Navy. In all directions questions were coming up on which, as an Association, they would desire to have a word to say.

In his inaugural address he had applied himself to point out one of the two great enemies which they had to encounter, and to remove one of the great prejudices that existed on the matter. It was said of classical men they spoke as if they thought everybody should go through their mill. He was sure they had too high a view of the Classics to believe that. (Applause.) They knew that education could not be summed up in any one subject. They had no exclusive views upon the subject; and, in fact, they did not desire their subject to be *too* universally studied. It was a subject for minds of naturally a superior order, and even in these democratic days they could not pretend to make all minds superior. The Clydesdale horse was an excellent animal, but no one would think of entering it for a steeplechase, or for the Derby, and so they felt that the Classics could only be successfully pursued, to their ultimate issue, by the intellectual elite of the country. The Classics would be injured by being brought to form a necessary part of the education of every boy and girl. The cry was often

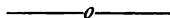
raised that it was cruelty, that it was a hardship for every boy to have to learn Latin and Greek. They could all agree with that; but it would be a greater hardship still for Latin and Greek to be taught to everybody. It was the business of their Association to show why the Classics had been put where they were in a liberal education, and to see that they should hold their place there to the end of time.

The other enemy they had to face—and it affected all subjects equally—was undue specialising. A great deal was heard about “research,” and every cultivated man knew how essential that was if he meant to be in the forefront of any subject; but the work of education was not necessarily the same as the work of research. They had to deal with the mass of the people. They did not fill their classes with researchers only, and their aim was so to teach the Classics as to make a basis of education wide, liberal, and ample. He had always maintained that if the basis were broad, the apex would of its own accord be high. (Applause.) There was a danger of confounding the two things—the giving of a broad education to all, and the specialising for research. Their aim was to convert the Classics into an instrument for the training of the mind and heart and character of the average man. (Applause.)

The Public Examination System in the Secondary Schools of Scotland.

BY WILLIAM COUTTS, M.A.,

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OF School Examinations in general, we may perhaps say what old Cato the Censor, in his rude way, said of wives,—that they are a necessary evil. If this is so, it may be useful to institute a short inquiry to determine how far this evil might be eliminated, and the good, which is also inherent in examinations, might be retained and developed.

That the more advanced pupils in the Secondary Schools of Scotland, those at all events on the Classical side, and more particularly those who are aiming to pass into the Universities by the strait gate of the Bursary Examination, are, in the present state of affairs, over-examined to a very serious extent, the following statistics sufficiently indicate. In the course of last

year (1902), the Leaving Certificate Examinations extended over seven school days (11th to 19th June), thus absorbing nearly a fortnight of the School year. The University Preliminary and Bursary Examinations covered about the same period, in Edinburgh actually eight days (25th September to 3rd October). Again, almost every Secondary School has some special Examination for Bursaries of its own, lasting on an average, perhaps, two days. Hence, at least *three school weeks* are consumed by these written examinations. The mere physical strain involved in all this writing, constitutes a real danger to the health of the pupils. The nervous excitement generated at examination time in these young candidates is very great, and can scarcely be realised except by those who have seen crowds of pupils enter the arena in apparently good physical health, and then return to work after the battle "meagre and pale, the ghosts of what they were." True, in most schools throughout Scotland, the Leaving Certificate Examinations happily terminate the school year.

Obviously, then, these examinations bulk largely in the minds alike of teachers and taught. In the words of the Secondary Education Report of the year 1900, "it is quite clear that the Examination now powerfully influences the teaching in Scottish Schools." Too powerfully, we think; for, after all, examinations were made for scholars, not scholars for examinations. The tendency to make all school work subservient to the mere passing of examinations, with no distinction between a high and a low pass, has now become so pronounced that real education is thereby seriously menaced. However much a teacher may disown such an end to his labours, the fact remains that most managers and governors of schools throughout the country estimate and value the work of a school and the success of a teacher by the mere number of passes secured. Fight against it as he may, the teacher is apt to degenerate into a mere crammer, and finds it increasingly difficult to pursue knowledge for its own sake, and to make his pupils familiar with some great author, or masters of some chosen branch of study. In a word, education or mental

development is being largely sacrificed, on the part of the teacher, to the mere communication of facts, on the part of the pupil to the mere swallowing, or holding *in retentis*, the facts so prepared. And the grand old scholastic maxim "*non multa, sed multum*" is not only ignored, but actually reversed.

It is, however, so far gratifying to state that the changes recently introduced by the Scotch Education Department,—first, the Group Certificates, and then the new Leaving and Intermediate Certificates, and the limitation of the number of Honour subjects which a Candidate may attempt, have in view the laudable object of preventing an excessive amassing of mere facts in the minds of the Pupils, and of enforcing a well-defined course of study. One reads with much satisfaction in the Secondary Education Bluebook of 1902, "Examining may become a serious danger if there is too much of it. Already some of our Inspectors report that schools are suffering not only through the strain of having to adapt themselves to too large a variety of outside requirements, but even through the actual loss of time that the mere writing of papers entails upon pupils. This is a matter which demands the most careful attention, alike on grounds of health and of educational policy."

How this examination strain may be reduced is a somewhat serious problem to face. But difficulties exist only to be conquered; they need not be regarded as insoluble, if only the parties concerned are prepared to face the facts. It should not pass the wit of man to devise a scheme of examination for the Secondary Schools, which, while conserving whatever of educational value exists in the present system, should not occupy more than half the time now deemed necessary. For, I suppose, all who have given any attention to the subject, are agreed that the method which holds the field is far too complicated, and involves a needless expenditure of time and labour. In order to reduce this expenditure and to introduce greater simplicity, a leaf might be taken from the book of the great commercial world, and the method of "combines" now so much in vogue, might be imitated

in the scholastic sphere. Already, in the Joint Board of the Scotch Universities, we possess an admirable examining body, which, in the selection of its officials, gives equal prominence to the University and the School. This Board, as is well known, possesses the confidence of the teaching profession, both from the system of checks which it employs, and from the fact that its members are teachers and scholars of proved experience and ability. Yet, strange to say, as things now stand, this Board is largely occupied in dealing with the "Leavings" of the Leaving Certificate Examinations, I mean, with such Candidates as have failed to pass therein.

I would venture now to put forward for the consideration of the Classical Association the following as a possible scheme. The present Leaving Certificate Examinations and the University Preliminary and University Bursary Examinations might in some form be combined, and conducted by a Joint Board or Joint Examining Body, representing the Scotch Education Department, the Scotch Universities, the Secondary Schools, and, perhaps, the Carnegie Trust. The Preliminary and Bursary part might be left mainly in the hands of the University authorities, while the Examinations for all the non-University pupils would of course remain as at present, entirely under the control of the Education Department. The whole Examining Board would have to be responsible to the Minister of Education. Among other advantages which a plan like this would secure would be the extremely important one—that the University Professors would be brought into closer touch with the Secondary Schools, would have a better idea of the material put into their hands, and, generally, would have it in their power to benefit the schools in the way of suggestion, criticism, or advice. The proper time for this examination would seem to be the end of the school year in the majority of Secondary Schools, *i.e.*, about the end of June. It might, however, be found equally convenient to have it at the end of the Winter Session, *i.e.*, at the time of the present Spring Preliminary.

At this point, it may be instructive to glance briefly at the method adopted in Germany in regard to the *Reifeprüfung*, or Examination of the *Abiturienten*, the pupils who are ready to leave the Higher Schools and proceed to the Universities. The *Gymnasien*, or Classical Schools of Germany, which are both more numerous and of a higher standing than all their other types of Secondary Schools, are arranged for a *nine year* course. The pupils are admitted at the age of ten, and leave at the age of nineteen. The Examination Board consists of a Royal Commissioner, usually the Provincial *Schulrat* (an Educational Expert), who is Chairman, the Director of the *Gymnasium*, and the other teachers of the *Oberprima*, or Highest Class. The Examination is both written and oral, and lasts generally six days. Compulsory subjects are a German Essay, a mathematical performance (*arbeit*), and a Latin Essay. Passages in Latin and Greek similar to those lately read in Class are set for translation, and Lexicons are allowed. The successful candidates receive a Diploma marked "Very Good," "Good," or "Satisfactory," and signed by all the members of the Examining Committee.

The advantages of this system are obvious. It allows the teacher full play to devote all his energies to the best education of his charge, free from the suspicion that some outsider may come in, wholly ignorant of his methods, but ready to pass judgment on them after the most cursory examination. Nor again is it a "hangman's lash" held up *in terrorem* over the poor scholar, converting him into a mere machine ready to produce so many facts on demand. The radical difference between this and our Scotch system is, that it makes the teacher the chief examiner, and the person who really decides the fitness or unfitness of the pupils to enter the University. But when we consider how different is the state of Secondary Education in monarchical Germany and in democratic Scotland, how dissimilar are the courses of study, and the ages of the leaving pupils, how superior in Germany are the privileges, and, generally speaking, the qualifications of the senior teachers, it does not seem as if any

or many practical suggestions could be got from that quarter. We may, however, see some of the lines on which, it is to be hoped, our own Secondary Schools will develop in the future.

In France, a reform of Secondary Education has come into effect since 1st October 1902, so complete that it almost amounts to a revolution. More than three years ago, a Parliamentary Committee was appointed, which heard the views of almost all the educationists of the country, carried out a thorough inquiry into the means of improving Secondary Education, and thereafter issued a report. After the requisite parliamentary formalities and discussions, the Upper Council of Education drew up definite regulations, which, on receiving the approval of the Senate, became the law of the land.

The Program of Secondary Education in France is now arranged on a seven years' course, and is divided into two cycles or courses of study, of which the first is in two divisions, roughly corresponding to Classical and Modern, and lasts four years; while the second is divided into four sections, and lasts three years. The scheme of work for the last year seems startling, with its 8 or 9 hours per week for philosophy, along with 4 hours optional Greek and Latin for one section, and 8 hours mathematics for another. Those who take the full seven years' course, and pass the requisite examinations, receive a Diploma, "the baccalaureate of Secondary Education." For this bachelor's degree, the examinations are divided into two parts; one is held at the end of the *première* (our sixth) class, and one after the last year of study. The Examiners (*Jurys d'examen*) are composed of University professors, and professors (teachers) from the lycées in almost equal numbers, with a University professor as chairman.

In the whole scheme Latin is recognised as the basal educational subject. Since Greek is made optional even for the Classical section, and since the study of it is not begun till the third year, it is feared by some that it will suffer under the new regime. Things, however, often turn out different from the fears or hopes of men. Such is the inherent vitality of Greek, such its power to

enthuse, whether it be the majestic rush of the Iliad, the exquisite charm of Plato, or the sublime simplicity of the Fourth Gospel, that the advocates of Greek in France need not too much despond. Be the result what it may, certain it is that the Ministers of Education, of whom the one prepared the reform, while the other is entrusted with its execution, have both clearly proclaimed their faith in the value of Classical studies. The eloquent language of M. Leygues has been often quoted: "The study of Greek and Latin antiquity has given to the French genius an incomparable clearness and elegance. Through that study, our philosophy, our letters, and our art have shone with intense brilliancy, and through it our moral influence has been exercised as sovereign throughout the world. The Humanities must be protected and strengthened against every attack, for they form part of our national heritage."

It may, of course, be said, and with some truth, that in our Leaving Certificate Examination the teachers' position and power are sufficiently recognised, when the selection of pupils to be presented for examination is left in their hands. On this point the demands of "My Lords" seem somewhat inconsistent. In one circular they "express a hope that pupils will not be sent in for the examination unless there is a reasonable probability of their being able to obtain the Certificate for which they are presented." In another, "it is understood that as a general rule, the pupils of the highest class, or of the highest class and that next to it, should be presented. It is undesirable that the candidates should be confined only to a few selected pupils." Doubtless the perplexed teacher does his best to fulfil these conflicting demands. But the want of knowledge of the pass standard, and the well-known fact that in practice weak candidates are found to pass, while fairly strong ones fail, appear to induce teachers to allow far too great a number of pupils to enter. Would it not be well if the examinations were restricted, as far as practicable, to *bona fide* leaving pupils, or, to those who have reached the *terminus* of their school career?

In regard to the Departmental Nomenclature of these Certificates, it is really difficult to keep pace with the circulars, which of late have been pouring forth with ever increasing velocity, as though "My Lords" had just "mounted" some new quick firing guns at Whitehall. The Certificates which exist at present seem to be these:—

Intermediate Certificate.

Commercial "

Technical "

Leaving "

all of which, be it observed, are "Group" Certificates. The last three are all "Leaving" Certificates, in the sense that they are granted to pupils who are leaving School.

The so-called "Intermediate" Certificate seems to serve no good or useful educational purpose. It is intermediate between the three Leaving Certificates, on the one hand, and nothing on the other, and thus its name appears to be a misnomer. Common sense would designate these Certificates thus:—Leaving Certificate (Commercial), Leaving Certificate (Technical), Leaving Certificate (University), the latter setting forth that the holder is qualified for admission to the Arts, Science, or Medical Courses, as the case might be.

It might, however, be urged that "Intermediate" means intermediate between the "Merit" Certificate and the several "Leaving" Certificates. But the fact that the Merit Certificate is awarded on the result of an examination entirely distinct from that of the Leaving Certificate, renders this suggestion somewhat improbable. Moreover, if one endeavours to understand what "passes" constitute a "Leaving," and what an "Intermediate" Certificate, one finds the following curious anomaly. For the Higher or "Leaving" Certificate, a pass in Drawing is accepted as a Lower Grade Pass; but for the Lower or "Intermediate" Certificate, this same pass in Drawing is not accepted, unless backed by "due instruction and progress in Experimental Science." For this there may be some occult justification. But the fact

remains, that in the issuing of these Circulars, "My Lords," instead of playing the wise role of Prometheus, are often made to play the foolish one of Epimetheus. Thus a strong demand is growing for an Advisory Board, such as has been powerfully advocated by Professor Laurie, or for the establishment of a National Council of Education, as set forth in the admirable scheme of "Scottish Education Reform," promulgated by Dr Douglas, M.P., and Professor Jones.

As regards the papers actually set in the Leaving Certificate Examinations, the following remarks may be made. The Lower Latin paper has, on the whole, been quite reasonable, but the poetry passage has too often been of a reflective type, psychologically unsuited to the youthful mind. One could tell *à priori* that most candidates, while probably knowing the individual words, would fail to extract sense out of them, because the ideas underlying the words are those of highly educated Roman men, expressed in artistic and artificial forms, quite alien to the puerile Scottish mind. Nor is it quite certain that at this stage the total abandonment of set books is either a wise arrangement or wholly an educational gain. Seeing that for many pupils this examination marks the end of their Latin Course, it might be an improvement to set a simpler piece of English for Latin Prose, and a few more general questions about Roman habits and ways of life.

The Higher Grade Latin Papers are difficult enough, perhaps too difficult, and have now beyond doubt become unreasonably long. Even a good pupil must write hard to cover the paper in the given time. Careful composition and good English translations need not be looked for.

In Greek the passages for translation, both in the Lower and Higher Grade, have always seemed to me remarkably well chosen. But here too the length of the papers has run to excess. The gentlemen who prepare these papers might do well to remember Corinna's advice to Pindar, to "sow with the hand and not with the whole sack." In the Higher Grade, many teachers would, I believe, desire to see the extract from Homer made imperative.

In reference to the reports yearly issued, which are partly, I suppose, for the edification and profit of the teacher, much of them has become stereotyped and, therefore, barren of all result. Again, if they are to be taken seriously, it is disagreeable (to use a mild word) to read in the comments upon the Lower Grade Papers the remarks that are made about "the literary features of the language."

In the comments made last year on the Higher Grade Greek Papers, complaint is made of the small number of candidates who took the continuous prose, and a pretty plain hint is given that the sentences may be omitted, and a continuous passage alone set. Strange that it never occurs to the examiner to follow the example of the Latin Papers, and to require a few idiomatic sentences as well as continuous prose. Moreover, in the Greek Higher Grade there surely ought to be some elementary history, geography, and literature instead of a surfeit of trivialities of syntax. Is it not absurd to certify a candidate as fit for a Scotch University who is unable to point out on a map of Greece, such places as Thebes, Sparta, or even Athens itself?

About the Honours in Classics, very interesting information was furnished in 1899 touching the principles which guided the examiner in the awarding of Honours. "Care is taken to recommend the award of Honours to those candidates only who not merely show the results of industry and of skilful training, but also give evidence of some special aptitude for classical study. While the greatest weight is attached to strict accuracy, some appreciation of style, and the promise of some literary ability are expected. Promise as well as performance has to be taken into account. Honours candidates should be encouraged to read widely for themselves the easier Latin authors, just as they would read English books." All this may in theory be excellent, but with the present organisation of our Secondary Schools, it must be pronounced a "counsel of perfection." It clearly shows that the author of it knows little or nothing of the conditions under which the Scottish schoolboy works. But should the day ever come

when Bursaries in Arts shall be awarded according to groups of subjects, and when, in consequence, the Classical pupils in the Secondary Schools must be relieved of the present incubus of mathematics, etc., then might be found time to carry those pupils to much greater excellence than they can ever at present hope to attain. Then, too, it might be possible and necessary to delimit the spheres of work in School and University, and the authors appropriate to be read in each.

But until this golden age arrives, I agree with those who maintain that separate Honours Papers should be abolished, and that "distinction" on the Higher Grade Papers would serve the same purpose as an Honours pass. The present Honours Papers in Classics are both very long and set on a very high standard, which is said to be that of the Indian Civil Service. They look very grand and imposing in a Bluebook, but it can scarcely be denied that they give a fallacious idea of the Classical work done in the Secondary Schools of Scotland. It is too much to ask schoolboys of sixteen or seventeen years of age to extract sense from a hard passage of "Plato's Laws," or to translate an unseen chapter of "Thucydides" teeming with conjectural emendations. Moreover, the actual awards of Honours have, at least within the last two years, been very surprising to teachers familiar with the capabilities of their pupils. In my view the word "Honours" should not be used in connection with school work at all.

Still it is encouraging to hear from the chief examiner that the Latin Essay "now gives much better results." Of this, judging from my own experience, I am inclined to say *Credat Iudaeus Apella*. If the power of writing a Latin essay on a modern subject such as a "Thesis for or against Conscription" is to be regarded as an integral part of the higher Latin work of schools, it seems to follow that this sort of teaching should be begun in the earlier stages, and that some practice should be given to the pupils in writing Latin on much easier themes. For myself, I should greatly favour this, as well as the reviving of the now almost forgotten art of using Latin in teaching and examining the class.

But I am by no means to be considered as finding fault with the papers set. Very far from it. There are, however, two points in our Leaving Certificate system with which the scholastic profession in our free democratic country has just grounds for dissatisfaction, and these two are matters which vitally affect the value of these Certificates.

The first point is, that we have no knowledge as to what standard is accepted as a pass. But it is perfectly well known to every teacher in a Secondary School that some exceedingly weak candidates succeed in obtaining the document. Now, the worth of this document is just the standard of the weakest pupil known to have obtained it. And when we reflect that many County Committees give money grants to schools, varying in amount according to these several passes, the importance of a known and uniform standard becomes at once apparent. Will even the *Advocatus Diaboli* defend the awarding of 104 Honours in French in 1901, and of 9 in 1902? One of the chief ends of all examinations should be to foster and reward good work. Is it, then, satisfactory to give the same Certificate to the pupil who makes, say 35 per cent., and to the pupil who makes 90 per cent., and thus to put a premium on what Lord Rosebery wittily calls "nincompoop efficiency." It would entail very little extra labour, and to a scholarly examiner it would be a labour of love, to give a mark of distinction to every paper over 75 or 80 per cent.

Secondly, we have no knowledge who these chief examiners are. Yet it would lend value and importance to the examination if they were known and responsible entities, and if their names appeared on the Certificates. Still better, of course, it would be if we had a Board of Examiners responsible both for the drawing-up and for the correction of the papers.

Again, much might be said as to the wholly unsatisfactory and haphazard method of the Inspection of Secondary Schools which is in use at present throughout the country. As in many cases, much depends on the reports of these Inspectors, they ought in all cases to be men of large scholastic experience and

success in teaching, of sound judgment and mature scholarship. But out of the present reign of "chaos and old night," we all confidently hope that Lord Balfour, in his Secondary Education Bill, will usher in an era of cosmos and light. *Et spes et ratio studiorum in Caesare tantum.*

It is indeed quite possible that in a more adequate and well devised Scheme of Inspection may ultimately be found the way to relieve our schools from the overpressure of written examinations, under which they are now groaning. In an interesting special report on "Education in Germany," one of the writers, Dr Sadler, seems to adumbrate this method in no obscure terms. Discussing the best way to secure educational efficiency, he writes:—"Educational efficiency of the best kind depends on having small classes, highly-trained teachers, skilful methods of teaching, etc. By regular and systematic inspection of all schools of every kind, the State could take sufficient guarantees for their educational efficiency, *without imposing the test of State Examinations.*"

Finally, I feel inclined to improve the occasion and mention some of the *lacunae*, which ought to be filled in any scheme adequately to improve the state of our Secondary Schools, and to render them worthy of the place which Scotland ought to hold in the van of educational progress.

In all Secondary Schools a course of Religion, Morals, or Ethics should be imperative, consisting, in the upper classes, of an outline of the Life and Work and Teaching of the Founder of Christianity, supplemented in the Highest Classes, by study at first hand of the Greek New Testament. At present, except in the Highlands, this subject, in many respects the most important of all, is either totally neglected or very inadequately taught, on the plea, forsooth, that it does not "pay."

Again, all pupils in Secondary Schools who mean to proceed to a University should receive thorough drill in Formal Logic. This would be to many of them, especially to those who enter directly on the study of Medicine, a most interesting and valuable

discipline. Further, in the Secondary Schools of the larger towns, provision should be made for the teaching of Hebrew Grammar in the interests of the future Student of Divinity, especially so, as Hebrew is now recognised as an Arts subject.

As differentiation is the law of progress, it seems obvious that the time has now come when different types of school should be either established or recognised. But whatever may be the outcome of the present educational unrest which is agitating all the more civilised nations of the earth, a brighter future is certainly in store for our Secondary Schools. The pressing need for their improvement has been publicly acknowledged by men who, happily, are in a position to translate their ideas into realities—by the Prime Minister, by Lord Balfour, and by the “man of destiny,” Mr Chamberlain.

Dr MARSHALL, Edinburgh, said he was sure they would all agree that a hearty vote of thanks was due to Mr Coutts for his paper. With nearly everything that Mr Coutts had said, he personally agreed. He thought the crux of the matter was in the bureaucracy that attached to the examinations. Nobody questioned either the high purposes or the singular competency of the gentlemen who had the practical guidance of affairs at Whitehall. They knew their desire was to promote education, but even the ablest men suffered serious disability in the Olympian isolation in which they sometimes dwelt, and that re-acted upon the schools. He himself felt that, were it not for the occasional opportunities of personal explanation with which he was favoured, he would be little better than groping in the dark as to what was to be done to meet these continually varying requirements of the circulars. As a matter of fact, so far as methods of teaching were concerned, he did not pay very much attention to them. He just jogged along in his own way. He read the books he liked best, and took his chance as to how the boys would do.

Whatever the circulars said, he read his Thucydides, and his play. Whether he was always doing the boys justice he did not know, but it was the best that he could do.

He felt they could do much more if they had the privilege of conferring with the gentlemen who framed the papers for them. He was certain they could satisfy the wishes of those in control, and enormously improve the efficiency and pleasure and satisfaction of their school work, if such conference were permitted.

He also agreed with what had been said in the paper about the inspection of their Secondary Schools. He had had a little share in it himself and must tread cautiously. But really, while he did not wish to say anything depreciatory of the men who came to them, many of whom of course were men of the highest eminence, everyone knew there were many varieties amongst them. Some were ordinary Inspectors promoted for a few weeks every year. They did their best, but it was obviously an unwonted atmosphere. Occasionally they had gentlemen, excellent scholars, no doubt, but whom he would not recommend for the post of usher in a school, as far as their capacity for teaching was concerned, or their knowledge of what boys could do. He had had the curious experience of having to stand by an Inspector and interpret every question to the boys, and interpret everything that the boys said to the Inspector. (Laughter.) That was no caricature. The men were undoubtedly a miscellaneous body, and it was largely just a "toss-up" what sort of thing the examination would be. It might be a valuable aid, it might prove of no use whatever. The examination *might* and should be in all cases a most valuable thing, but there again one wanted the association of practical teachers in conference with those placed in supervision over them, in order that this very important element in the examination scheme should be properly organised.

He shared Mr Coutts' hope that things would very soon be greatly bettered. It was a big opportunity, a big occasion, the biggest any of them had seen—this of the coming Bill; and one of the

greatest functions their Association could exercise was to produce such an effect on public opinion that the new Bill would be what a true Education Bill for Scotland was desired to be. (Applause.)

Being invited by the President to address the Association,

Dr JOSEPH OGILVIE, Aberdeen, said he came to the meeting with the intention of remaining silent, and even yet, although invited to speak, he felt he could not say anything that could be of the slightest importance. It was thirty years since he retired from actual teaching of Classics, and he feared he could not now go through the verbs in μ with any credit. (Laughter.) He thought he could still translate a few chapters in Caesar, and he perhaps could translate easy portions of Virgil. He had come in just to breathe the atmosphere, and a most congenial atmosphere he had found it to be. He could almost apply to it the words of Scripture and say, "It was good for him to be here." They had not had the General Assembly in Aberdeen, but they had had the British Association and endless Educational Congresses, yet this meeting of the new Classical Association was the most enjoyable that he had ever been privileged to attend.

Coming to the subject of Mr Coutts' paper, he heartily sympathised with all that had been said. It was only as a spectator that he was interested in the Leaving Certificates, but he was quite satisfied that there were many things connected with them that ought to be mended. Mr Coutts' mention of the fact that German boys were allowed the use of lexicons too, reminded him that in the old days for all unseen work they were allowed dictionaries. (Applause.)

Mr WILLIAM RIDDOCH, Rector, Mackie Academy, Stonehaven, said he too agreed with the general tenor of Mr Coutts' paper. He thought they had really great need of some sort of Advisory Council to exercise a steadying influence upon the somewhat erratic movements of the Education Department. If they were always sure of having such a man as Sir Henry Craik in office,

they might feel themselves secure, but they could not hope always to have such a man, and besides, he thought it very unfair and undesirable to give a man such power as the Secretary possessed.

With regard to the circulars, Dr Marshall was able to take things philosophically, but for himself, he confessed they caused him a certain amount of annoyance and also amusement. He thought they ought to have a "close time," not only for anglers, but for circular-senders—(laughter)—a time in which it would be criminal for the Department to issue circulars.

Another matter about which he had thought a great deal, was the over-pressure that was so prevalent in their Secondary Schools. He was sure many teachers would support him in saying that a schoolboy preparing for the University had too much work to overtake. There had been an enormous increase in the amount within the last few years, that is, since the University ordinances came into operation. The subjects now numbered five, and included cram subjects like History and Geography. He was not arguing against any subject,—each was admirable in its proper place,—but he thought a strong effort should be made to reduce the number to four. He did not think this impossible, and it would certainly be far better for both pupil and teacher.

Mr Coutts had spoken of *lacunae* in their curricula, and suggested teaching in religion and morals. He also thought that this was an important point, and that it would be a good thing if teachers were actually *compelled* to set apart a short time each week for the teaching of morality and the rights and duties of citizenship.

Mr JOHN M'KENZIE, Rector, Madras College, St Andrews, said he cordially agreed with the proposal to combine the Leaving Certificate and the Preliminary Examination. He had more confidence in the Joint Board than in the Department. That, however, would not be his chief reason for supporting the proposal, but the waste of time and energy involved in the two examinations. As things were, pupils going in for bursaries had no proper holiday, and

they were exhausted and unfit to go through the work of the session. There should be *one* examination in the end of June, and after that, complete freedom. He felt, too, that the present inspection system was very unsatisfactory. He had had men of totally different views and ways of looking at things, coming as Inspectors. His one point of difference with Mr Coutts was with reference to the introduction of Logic, and Hebrew, and Religion. He could not agree with that. He would limit rather than increase the number of subjects handled at school.

Dr HEARD, Fettes College, said it was quite impossible to discuss all the questions that arose in connection with the Leaving Certificate, and it would be better for the Association to deal with the general effect of the examination upon Classical culture in Scotland, than to dwell upon the grievances connected with the working of it, as felt by schoolmasters.

Personally, he deprecated the connection of the Department with the examinations. He did not think they should examine the schools at all. He thought it was unnatural. He thought from the beginning that the right examiner was to be found in the Universities of the country. He had worked under the two systems, and he had no hesitation in saying that the general effect of the examination under the Oxford and Cambridge Board—as he had known it at Westminster—was a far more valuable and excellent one than that produced under the Scotch Education Department. He should very much prefer to see the control of education transferred to the Universities. The present state of things, by which education was worked under the direction of a single individual, was a system that could not commend itself to anybody. They should have the Universities examining. The men there were themselves engaged in teaching. They had the same problems before them as were found in the schools. They knew what was required. They were more sympathetic.

With regard to religious teaching, if they were to retain the Department in its present position, he would deprecate the pass-

ing over to them the supervision of religious instruction. There was nothing so vital for the character of the nation as that these subjects should be properly taught ; but to have the formality of a Departmental inspection would be anything but helpful. It would degrade the work. As to Logic, he had thought that in this country it was absolutely unnecessary to teach it. (Laughter.)

What he himself would say as to the effect of the Leaving Certificate upon Classical culture in Scotland was that it was inadequate, and the nature of its inadequacy was this—the system of examination imposed a certain attitude on the part of the whole body of teachers, with this result, that a great deal which was of importance in a boy's education got very scanty attention, owing to the necessity of bringing him well forward in linguistic knowledge. As an example, take History. History as a study was rapidly disappearing. It was an appendix to a long paper of Unsens. That, he thought, was an extremely unfortunate thing. In that and in other respects the system was faulty, and at Fettes they supplemented the Department examination by a distinct one of their own. (Applause.)

Mr GEORGE A. MORRISON, Classical Master, Gordon's College, Aberdeen, emphasised the remarks of previous speakers on the subject of over-pressure. He felt that, unless a change were made soon, the effects would be disastrous. If they had only *four* subjects, they could do far better work in them all.

Mr GEORGE MIDDLETON, Classical Master, Grammar School, Aberdeen, said the difficulty about the reduction to four subjects would arise as soon as the question was asked, What should be left out ? The only solution seemed to be that the bursaries should be given by groups.

Mr JAMES M'P. WATTIE, H.M.I.S., Keith, said Mr Coutts had discussed, first, the general question of examinations, and suggested the assimilation of the Leaving Certificate Examination and

the University Joint Board Examination; and, secondly, the practical conduct of the Leaving Certificate Examination as at present managed.

As to the second point, he could but say he felt there was need of a great deal more light being let in upon the whole subject.

The other part of the paper seemed to be only part of a wider question, namely, what was to be done with the whole question of education under the new Bill. He had been following with considerable interest the contributions that were appearing so plentifully, and the more he considered the question, the thicker the fog grew. He had no suggestion to offer.

Dr ALEXANDER MENZIES, Kirriemuir, said that one point which had often struck him was the distance between the Lower and Higher Grade papers. It was too great, and the standard of the Honours paper was absurd. He had often thought that a boy who could clear the Honours paper was fit to be a professor. He agreed with Mr Coutts' suggestion that the Honours paper be done away with altogether, and marks of distinction given for excellence in the Higher Grade paper.

Principal SALMOND, Aberdeen, on being invited by the President to address the Association, said he was slow to express an opinion on the question, because he had of late been less in this particular line of work than he used to be. He felt himself in general sympathy with Mr Coutts' paper, and more especially with the suggestion that the Honours paper should be dropped, and marks of distinction given for good work in the Higher Grade. He thought a meeting like that should express its mind on that subject.

As to the general question, like others, he felt they had been suffering not only from overpressure in the schools, but also from an exaggerated system of examinations. The difficulty about the proposed combination, however, was how to relate the University

Examination to that of the Department. It was impossible to escape inspection by the Department so long as grants were received from them. If an arrangement could be come to by which an examination board could contain representatives of the Universities and of the Department, it might be possible to effect the combination that Mr Coutts had in view.

Mr ALEXANDER EMSLIE, Rector, Fordyce Academy, said there had been a great deal of talk, and rightly so, about the multiplicity of examinations; but it was necessary also that something should be said about the great benefits that Scotland had got from the Leaving Certificate Examinations. No one looking back could doubt that Classical study had advanced in Scotland since these examinations were begun, and he thought they were entitled to commendation for what they had done.

With regard to the proposed union of the Leaving Certificate and University Examinations, he did not think that would be a great advantage. He did not think the Universities were the authorities to which the future inspection of the schools should be entrusted. The same objection which had been advanced against the Leaving Certificate Examinations could be urged against the Bursary Examinations. Of both examinations it was true that there was no exact knowledge of the standard. In both, the examinations proceeded on the same lines with certain significant omissions. There was even less History and Geography in the Bursary Examinations than in the Leaving Certificate.

He agreed with all that had been said about overpressure. The pressure on pupils was cruel and inhuman. They had to work so many hours a day that they had no leisure for any outside interests. He was quite convinced that the number of subjects should be diminished by one.

On the whole matter, he thought surely those engaged in teaching Classics might agree, by a free interchange of opinion, as to the real direction that Classical studies in Scotland ought to take. Dr Heard had advocated the abolition of "Unseens," and the introduc-

tion of History and Geography. He (the speaker) thought the Unseen had its value. He thought that for the average pupil, who was not intended to be a Classical student, the Unseen, forming as it did a problem to be solved, had a valuable place in the study of Classics. He thought Classical teachers should meet and form some clearer ideas of the direction this study ought to take.

Professor BUTCHER, Edinburgh, said he had a great sense of the benefit derived from the exchange of opinion to which they had listened. The thing most wanting in Scotland had been a free exchange of opinion between the Universities and the Schools. When he came across individual teachers, he never failed to ask their views, and he never failed to get a great deal of light, but the help one got from such conferences as the present was immeasurably greater; and he believed that these organised conferences would really enable them to set their Classical education on a firmer and better foundation than ever it had been in Scotland. (Applause.)

He had observed there was one point on which they seemed to be unanimous—the pupils were over-examined. The suggestion had been made that the Leaving Certificate and the University Examinations might be so combined as to dispense with the University Examination altogether. He was afraid that was not quite possible, because in October there came up a considerable number of young men from outside Scotland. These must be examined, and he did not quite see how the Universities could say to them, "You must present yourselves in June." That seemed an absolutely decisive reason for not entirely abolishing the examination in October. At the same time the great majority did come from Scotland, and the tendency was for more and more of the successful candidates to have passed at the Leaving Certificate Examination. As had been said, it was the "leavings of the Leaving Certificate" that came up for examination in October. A Bursary Examination in June would lighten the burden. It was on those who were preparing both for

the Bursaries and the Leaving Certificate Examinations that the greatest burden fell. The reform suggested would materially relieve these candidates. The Honours Examination might, by common consent, be dropped, and the time so set free devoted to holding Bursary Examinations.

Who would conduct them? He was inclined to think that the Universities must control each its own Bursary Examination, rather than hand them over to the Department. There was in each University something distinctive to preserve. This arrangement he had suggested would at any rate free the Bursary candidates from the October examination. He had come to feel that they needed some real rest before going on to the University.

As to the number of subjects, he was glad to see that opinion was coming to a decisive point—that the number must be materially reduced. It was only a few years since the reformers were on the other tack. Personally he believed that three subjects—grouped subjects—would be enough. A great deal better work would be got, and a system of grouped subjects could be easily arranged.

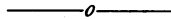
As to Unseens, this was not the first occasion on which he had heard that they were working badly and ought to be dropped. He did not think, however, that anybody who had had experience of the old Medical Preliminary Examinations, in which there were only set books, would be in favour of entirely dropping Unseens. Set books resulted in the exhibition of mere memory—accurate or inaccurate. It was the same at Responsions at Oxford and “Little Go” at Cambridge. He could not think that anyone who had that experience would insist on confining the examination to set books; but he agreed with Dr Heard that History and the life of the Greeks and Romans ought to be added. He was quite sure they ought to resuscitate History, if only because those who merely did Unseens in scrappy extracts never got that familiarity with the subject matter which was derived from reading continuously. The knowledge of ancient life seemed to have quite disappeared from certain schools.

Professor RAMSAY, after briefly summing up the discussion, said that one speaker had compared the Leaving Certificate and the Joint-Board Examinations, and said they were very much alike in their character. That was hardly the case. The general feeling was that the Leaving Certificate Examination was conducted in the dark, whereas the proceedings of the Joint-Board were conducted under statutory regulations, and the names of the examiners were all known. The secrecy of the Leaving Certificate Examination was a mistake and a misfortune. (Applause.) As to combining the examinations, he could not speak so confidently as Professor Butcher. He feared that any attempt to amalgamate the examinations under present circumstances would result in failure. The Department would not act as the colleague and equal of any other body.

The Teaching of Greek.

BY JOHN HARROWER, M.A.,

Professor of Greek in the University of Aberdeen.



I HAVE been led to submit to you one or two considerations on the Teaching of Greek, partly by some remarks in Dr Heard's admirable paper read at our last meeting and by the discussion that followed, partly, too, by a significant succession of magazine articles that have appeared recently, some wise and some not wise, some friendly and some unfriendly, the echoes of the great struggle that divided Oxford towards the close of last year. Our Association may claim, I think, to have anticipated the warnings these convey to us, in so far as they urge the necessity of looking the situation in the face and setting our house in order. We are at least outside the category of the "many teachers of Greek and Latin" who, we are told by the editor of the *Classical Review*, "fail sufficiently to realise that Classics are now being pressed on the one side by the advance of Science, on the other by that of Modern Languages, and that the latter are its most dangerous opponents." Here in Scotland we are not allowed to be blind to this even if we wished it, and to us who have been holding the citadel for years before Mr Postgate spoke, the intelligence that we are actually under siege comes a trifle late in the day.

It is not my object at present to eulogise the advantages to be derived from Greek study. There are two reasons that make that unnecessary. In the first place, there is no division of opinion among us on this point: there is no one to be converted, it is an easy, and in this case an objectless, task to praise the Athenians in Athens. And in the second place, as much of recent discussion has shown, there is, in spite of some extremists, a fairly unanimous opinion among educated men that Greek is in itself a good thing. There are few who agree with one who has called the Ancient Classics an "unbeatific lubberland," few who, like the writer of "Letters to a Classical Friend," find Homer "detestable, vile jargon, half barbarism, half affectation, a uniform, monotonous flow of twaddle disguised in verbiage." On the contrary, there is a general inclination to admit much of what is claimed for Greek literature, but the old complaint is being very urgently iterated by teachers themselves, no less than by those not professionally interested, that the results of Greek training are often, to say the least of it, meagre and disappointing. At the same time, however, there is this distinctive and hopeful feature about much that has been written and spoken on this subject of late, the effort, namely, to trace the failure to its cause, and to suggest remedies. I should like to look first for a moment at what is said of the ill and its cure.

We are told that "Greek is unpopular at school"; that "many look back to it as an absolute waste of time and tissue"; that "an aversion from the sight of the Greek alphabet is the most definite result in many cases of teaching Greek to unsympathetic minds." And there is not wanting evidence in the same direction from expert witnesses. The Rector of Exeter College recently declared the knowledge of Greek acquired by candidates for pass degrees to be absolutely worthless, and Mr Postgate produces some disheartening statistics from the London Matriculation and Cambridge Local Examinations in proof of his statement that "after ten years in a public school the average student has but a poor and superficial smattering of Latin and Greek." And there

is some reason also to believe that "the deadly and sickening hatred of Greek" to which Mr Andrew Lang confesses in his earlier days is not confined to those who have failed to make anything of the language, but is felt also by some whose work has been more successful. And these latter, it has been pointed out, are often the most bitter enemies of Greek in after life. So far from stimulating interest in literature at large, they declare that Greek study has in their case gone far to stifle it. Something like this, too, reaches us from abroad. A writer in the *Educational Review* of last year says that "even past pupils of the German Gymnasias, who had studied Homer sentence by sentence, admit that the foundation of their love for the ancient Greeks was not laid in such instruction, but long before in the German lessons of the lower classes where they first became familiar with the legends and heroes of ancient Greece, and as yet knew not a single word of the language." It must be admitted that all this makes a very poor story to hear.

No doubt one might fairly argue that a deduction falls to be made from this indictment on the ground of original sin in the pupils, some of whom exhibit the same attitude of dislike to all kinds of intellectual exercises, and fail as miserably in Mathematics or German. Still, let us for the present grant the truth of the charge as affecting a considerable number of those who do honestly try to learn Greek, and turn to the causes that have been assigned for its unpopularity and its failure to produce good fruit in their case. These may be roughly arranged in three classes, the first having to do with the character of the pupil, the second with the manner, and the third with the matter of present instruction. Mr Herbert Paul takes a familiar line when he professes himself as all for Greek, but only as a luxury and for the few. He thinks it is taught to many who are unfit for the culture it offers. "It seems reasonable," he says, "to recognise that the noblest of all languages is degraded by administration in homeopathic doses to recalcitrant schoolboys." This argument has always seemed to me to take too low a view of human intellect; there are more

minds amenable to culture through noble literature than through any other study, and if it comes to talk of luxuries, while most would pronounce off-hand that Mathematics should be numbered among the necessities, yet there must be a considerable number who know in their heart of hearts that the knowledge of it they once painfully acquired is the merest *κηπίον καὶ ἐγκαλλώπισμα* of their mental possessions. There is probably more in the contention under this head that Greek is begun at too early an age, that schoolboys are too young to understand what Greek can do for them, and resent the hard work and close concentration which it involves.

In the second place, as regards the manner of tuition, it is held that Greek is taught in its initial stages too much like Latin. The grammatical drill which is so useful and necessary in the latter language in the way of licking young minds into shape, is neither useful nor necessary in the case of Greek. Such work, the late Dr Almond recently described as a "double scaffolding," and pronounced the Greek grammar paper to be the "Jonah of Greek study." Others say that the present methods are monotonous, that they follow too much an old rut, and do not sufficiently stimulate individual effort, that concrete aids, such as maps, plans, models, and photographs are not employed enough to illustrate and give reality to the reading, that the ear is not utilised as it ought to be in picking up vocabulary, or that until we discard our antiquated pronunciation of Greek there is no hope of improvement. But the most usual reason given for dissatisfaction with Greek as a branch of study is concerned with the *matter* of instruction. Neither at school nor at college, it is held, does the average man get enough *literature* that interests him. The authors to whom he is first introduced, namely, Xenophon and Euripides, leave him cold; of what does appeal to him he overtakes absurdly little, and even that little in inseparable conjunction with the detestable grammar. At school he wastes his power of application in mastering forms and usages of rare occurrence, and at college he is never far out of sight of moods

and negatives. A writer in the Nineteenth Century waxes dithyrambic if not incoherent over what he calls an "ignoble use of the classics." He complains that "their power and beauty are often destroyed by making them the mere instruments of teaching, and that a wooden treadmill method which substitutes grammatical and verbal commentary for the relation of a literary masterpiece to history, philosophy, and æsthetics makes them as repulsive as the multiplication table proved to Scott's little friend Marjorie Fleming in the 'Fair Maid of Perth.'" It is true that diatribes against "metrical anatomists of dactyls," "wordcatchers that live on syllables," "doddling pedants," and "hypercritical professors who value a poet's text as a field for the rivalries of sterile pedantry or arbitrary conjecture," lose in weight when they come from one who blunders over his Scott and who speaks of a scholar "detecting an anapest in the wrong place in a great poem like the '*De rerum natura*'"! Still, we may take him as giving expression, if somewhat hazily, to this third line of criticism in his contention that "when the thoughts of a great writer are in his hands, when the soul of a great people is mirrored before him, it must be regarded as nothing less than a waste of opportunity for the ordinary student to be labouring over the endless intricacies of accent and quantity, orthographical and syntactical problems."

This is the case then as strongly as I have seen it put. It is true that much of what I have quoted or referred to represents the state of feeling in England, where Greek is still compulsory on entrants to the two great Universities. In Scotland, Greek is no doubt an option, and students need not pursue it if they find their inclination lies elsewhere, but we cannot flatter ourselves that we are altogether beyond the reach of criticism.

The question of the teaching of Greek is still one that affects us, because it is possible that our methods drive away some who would under a different system have carried on the subject at the University, and it is also possible that not all of those who do take up the subject there find in it everything they hope for.

Certain of the causes that have been brought forward to account for the ill state of Greek, carry with them their remedies by implication, and of some of these remedies we probably all approve.

Although it takes me somewhat out of my beat, I cannot resist saying a word, in passing, on two of these, the employment of concrete aids in reading, and the appeal to the ear in learning Greek. Professor Baldwin Brown's paper at our last meeting came as a much needed encouragement to those of us who had read Professor Gardner's depressing pamphlet on the same subject. But there is this much to be said for the latter. Ten years of work with a lantern in my class-room has convinced me that it cannot be used very regularly for direct illustration of reading. With some authors it is of little or no use. But for an occasional lecture on Topography, Sculpture, Architecture, Numismatics, Armour, Domestic Life, and all that is roughly styled Antiquities, the lantern as a pictorial aid is indispensable. I have found, too, the use of rough models of great service, and it is very desirable that more of such things should be available. It is amazing in this over-civilised age to find how few boys have ever seen a loom or who know one end of a boat from another. The result is that two of the commonest sources of metaphor and allusion in Greek poetry are meaningless to a large proportion of every class. I am not an Archæologist in the sense of one who has examined orient remains at first hand, and I have never attempted systematic courses of lectures on any branch of Archæology, but I have found that something very far short of Professor Gardner's ultra-technical ideal has proved interesting and serviceable to my students.

Those who urge an appeal to the ear in learning Greek, seem to mean more particularly that it should be taught as a modern language, and that the conversational method should be employed, for of course at every stage in the pupils' progress, under the present system, the ear is in constant use. The advantage claimed is, that the student is "introduced to objects in which he has a



natural and familiar interest." The late Professor Blackie, in his "*Colloquia Graeca*," promised to "plunge the master and scholar into the living element of Greek, in which they might plash about joyously like young porpoises in a sunny sea." Any one who has read the book can certify to the "plashing about," but whether any good is likely to come of it is another question. For one thing, the objects in which we and the Greeks of the Classical period have a common and familiar interest, appear to be limited in number, at least the vocabulary of this book has frequently to be drawn from unclassic and even Modern Greek, and, therefore, as an aid to classical study it is not very apparent where its influence comes in. Besides, to talk decently really implies the scholarship which this exercise is designed to impart. Students might perhaps discuss Philosophy in Greek, but obviously this is a late exercise. For earlier stages it seems to be pretty nearly worthless.

But while believing that most of the suggested improvements in the method of instruction are much more valuable than the last mentioned, I think there are one or two considerations that have been lost sight of, possibly just because they are so obvious—considerations that apply more particularly to the results of Greek teaching on the average man, the man who is taking up Greek merely as part of his general culture, and not as a special study. The statement of these will serve possibly to temper the ferocity of our critics while they pave the way for some suggestions of reform which I propose to submit to you.

First, then, we have to remember the character and condition of Greek Classical Literature. It is written in a language no longer spoken, and is represented by fragmentary portions of the works of various writers in prose and verse, differing from one another greatly in dialect and style. A Greek scholar is one who has read these authors so frequently and so closely that he is able to read them easily. No man can, on the strength of his general knowledge of Greek, read a chorus of Aeschylus for the first time with the ease that he reads a page of Wordsworth. He must attack and conquer each author separately, and in each case he

will find much that his previous reading will not help him with. If one has once learned enough French to read one modern author in that language, one can go on to read another. But the surface of Greek Classical Literature is not homogeneous. Pindar, Sophocles, and Thucydides do not help one another for the learner, and, moreover, one cannot be said to be master of these writers until one has read and re-read every word of them. It may sound paradoxical, yet it might almost be said that a man cannot be described as knowing Greek—he knows certain Greek authors. His knowledge of Greek is the sum of his knowledge of these. For example, the author of "Letters to a Classical Friend" makes it a ground of complaint that after taking an Honours Degree in Oxford, when he essayed to read Theocritus, he might as well have tackled so many pages of Liddell and Scott. He had expected evidently, that his previous reading would enable him to enjoy Theocritus as he might an English author that was new to him, but found himself naturally baffled by the vocabulary and dialect. If after ten perusals he realised his expectation, he might have been content. Or to take another illustration. There are few things more difficult than setting an unseen passage in an examination that shall be a fair test of a schoolboy's attainments in Greek. A pupil that has learned accidence, syntax, and ordinary idiom, and has read a fair amount of prose and verse, has a right to claim that he shall be faced by a piece containing nothing beyond his strength. Yet it is notorious that one may run through play after play of Euripides without finding any bit that satisfies that condition for the average boy, and after all something in vocabulary, construction or idiom, a daring poetic usage of a compound epithet, an unfamiliar idea may floor half the candidates in the piece finally selected. My predecessor used to say that after thirty years' experience of teaching his most difficult task of the whole year was to find a prose passage of a dozen lines for the Bursary competition that should be level to the capacity of entrants. I do not wish at present to insist on the discouraging effect of unfair examination in Greek study. My

desire is merely to call attention to the peculiar character of Greek Literature, which still calls forth the labours of editor after editor to deal with its difficulties as a possible reason for a change in our mode of teaching it.

My second point is one closely allied to the first. If our method of teaching Greek has any principle, it is this. By close and thorough study of small portions of the literature at school and college, we aim at equipping the learner for further enterprise on his own account. A play of Sophocles for example, is read with the idea of making it a key to all the rest, and we apply, at least in the earlier stages, the same method of training to the pupil who may turn out a Greek scholar, and to the pupil who will take up Greek merely as part of his general culture. We lay the foundation of an edifice, which, in the case of the latter, seldom rises above the surface. For the average man very rarely does carry out our plan to its completion. His work at Greek ends with college in the vast majority of cases. And what he has a right to look for is that we should do as much for him, while he is being taught, as may be possible in the time, so that what he learns may make a definite and lasting possession for him. I may be putting the case somewhat more strongly than is actually warranted, for of course, small as the amount read may be, even the average man cannot help being introduced to what we call the literature. But the question is, Do we do enough for him? Can we not do more? I hold very strongly to the opinion that unless we make an earlier bifurcation than we do at present, and proceed on a different principle with the Honours men and pass men, the latter will, especially now that the University course is so much shortened, have greater reason than ever to complain that he has wandered for forty years in the wilderness of linguistic study without ever gaining sight of the promised land.

By a change of method I do not advocate less thorough work for the pass man. The "rim of the cup of Greek" is not to be sweetened in that way. The present system of close linguistic work is the only sound one, and when it breaks down with the

average man it breaks down because it stops short in the middle. The writer of the article on an "Ignoble use of the Classics," says that "For enjoying a poem all that is wanted is a sufficient familiarity with the *language*, for its meaning to reach us without any sense of effort and *clothed with the associations* on which the poet counted for producing his effect." Such a remark is absolutely unintelligible to me when coupled with vilification of that linguistic study whose sole aim is to make possible the very object he has in view. The object of our study of the usage and exact meaning and association of words, of particles, of moods and tenses, and syntactical collocations, is surely nothing but this—to get at the truth, the whole truth, and nothing but the truth of what the ancient writer meant to convey. Scholars and students must mind one thing at a time, and while they busy themselves with the hard work of comparison and analysis, they are not necessarily blind to literary beauty or deaf to the great voices of the past. Anyone who has read Sir Richard Jebb's "Sophocles," or, better still, has heard him lecture, knows the charm that can be shed over this endeavour to get closer and ever closer to the thought by minute language study, even if it were not backed by his sympathetic translation which gathers up the results with a master's hand and shapes them into literary form. I do not believe in loose work even for the pass man,—*"human Greek,"* as it was once called, as opposed to *"grammatical Greek."* "We know very well," Plato says in the well-known place, "We know very well that we might allow our potters to repose on couches and feast by the fireside, passing round the glittering bowl while their wheel is conveniently at hand, and working at pottery as much as they like and no more." *μετὰ λυπῆς γὰρ ἡ μάθησις* is still true, though no doubt it must be our business to mitigate the *λυπή* as much as possible. But the pass man must not be encouraged to set his heart on that Elysium where, in the words of the scholar I have just referred to, "the mind of the true philosopher, enveloped in a golden haze of perpetual *anakoloutha*, moves amid the eternal strife of genders, numbers, and cases."

These considerations lead to the first wave of my *τρικυμία*. I bring it forward with some trepidation, but believing that the theory of teaching the average man so that he may read for himself, frequently breaks down, I propose that both at school and college he should be limited to one, or at most, two authors. I would have him read at one author until he has overtaken a large amount of him, and become thoroughly familiar with his language and ideas, as well as with the outstanding features and movements of the age. I would have the training quite as thorough as it is at present over the half dozen authors that a student makes acquaintance with. Between school and college a boy could accomplish a very solid amount of Homer for instance—enough to make a real and lasting impression on him, and be more of a reward to him for the initial grind. For the effect of sticking to one author is cumulative—there is no dispersion of energy—every book is read more easily and more rapidly than the last. If a prose author is added at a later period it should probably be Demosthenes. The question of Epic *versus* Attic of course emerges here. Mr Postgate is for requiring nothing outside of Attic Greek nor anything rare within it for beginners. Mr Auden, on the other hand, protests against the tyranny of Attic, and denounces its fetish worship. I believe that at first what has been called “the turbid sea of epic forms” will prove a serious difficulty, which is only in part compensated for by the comparative simplicity of Homeric syntax, but there are some considerations that make strongly for Homer as best adapted to the scheme I am advocating. There is nothing in prose that is quite so suitable. Xenophon is to a boy dry and unattractive taking him all over, and fit only for pupils to cut their teeth on. Thucydides is difficult, and has a range of ideas beyond the schoolboy. Herodotus is the only serious competitor, and would probably prove fascinating, but Homer has a larger human interest. The dramatists are all unsuitable for one reason or another. Sophocles and Aeschylus are so difficult that the pupil would be struggling during all his course. Euripides, who by a strange fatality is the most read at

present, is the most unsuitable of all for boys. He is often flat or apparently flat, often subtle, and according to modern judgment an unhappy, tortured soul, vexed with the social and other problems of the time, and lacking in serenity. One may sympathise with him at forty, hardly at fourteen. But Homer never fails to attract, and he is less dependent on the personality of the teacher for eliciting his charm—a consideration I think of very great consequence, for not all the education lectures in the world will fill a teacher who has not got it with the right Promethean fire. The poems are a mine of wealth for the ideas, usages, and organisations of early society, they have indications, too, of man in his most primitive condition, they supply endless material for concrete illustration, and, above all, their moral influence is of the highest. A recent writer in the *Oxford Magazine*, of long experience as a teacher, says, that “to make a young man appreciate French literature you must Gallicise him, and the result when successful from the point of view of the ordinary Englishman is not pleasing.” That cannot be said of a boy Hellenised into the simplicity and nobility, the *γενναϊότης* of Homer. There is this advantage, too, in the choice of Homer, that instead of chafing at the snail-like pace which he is compelled to follow at present, the teacher would in time be able to read lightly and rapidly without feeling that he was doing slipshod work. With my graduation class this session in thirty lectures I have read only the Funeral speech of Pericles with some thirteen chapters besides of the second book of Thucydides, and only about half the reading has been at all closely annotated. The amount seems ridiculously small, and yet I cannot charge myself with unnecessary diffuseness considering the previous reading of the bulk of the class.

There is, of course, a possible apprehension lest for the students who are to be scholars this early grounding in Epic should be attended with risk, but Mr Auden has produced evidence to show that in Germany a boy who begins on Homer is not precluded from becoming a sound Attic scholar. Moreover, it should be possible at school during the last year or earlier to make a bifurca-

tion of the Greek class which should last through to the end of the college course. A more serious danger is in the monotony of such work for the pass man, but a little Attic prose might be added for variety, and at college it would be easy, and indeed necessary, to have a side course of lectures on the chief authors, with illustrations of their leading ideas by the reading of short extracts. In any case, a monotony of Homer is better than the monotony at present complained of.

Next comes the second wave. In any scheme for the improvement of study one is brought up sharp sooner or later by the examination question. It is usual to praise the institution of the Leaving Certificate Examination on the ground that it has raised the standard of teaching throughout the country by giving schoolmasters a high mark at which to aim. I do not wish to introduce a discordant note, but I doubt if the result, in these northern counties at least, has not been damaging to Greek. The subjects are excellent examining subjects, but not by any means inclusive of all that should form a student's school preparation. So strongly was this felt by this University, that we refused to allow the Leaving Certificate Classical pass in the higher standard as an equivalent to our own examination for passing over the first year in Latin and Greek. The Preliminary Examination which was instituted by the new ordinances follows very much the lines of the Leaving Certificate Examination, and requires a very high pass in four subjects. For many average boys the Higher Standard in Greek is generally represented as separated by more than a year's work from the lower, and this in many cases has meant for them either another year's work at school, or throwing Greek overboard. Possibly from the fact that the Preliminary Examination serves also as the Bursary Competition test, the tendency has not been towards a decrease in difficulty, so that within the limits in which it examines the Greek Higher paper is beyond all question harder than the pass B.A. in Oxford or Cambridge, and after a pretty close investigation, I should say very much harder than any matriculation examination in these islands so far as Unseen Translation

and Composition is concerned. This has led to incessant drive in the schools. The study of Greek means preparing for an examination. Teachers dare not waste time on anything but endless Unseens, Grammar, and Composition, so that here, at least, it is the rarest thing to find in the Graduation Class any one who knows even the most outstanding facts about Greek history, or Greek geography, or the history of Greek literature. The cure for this does not seem to be the introduction of history questions into the Greek examination, because that would lead to mere cram, but rather in a very much easier Preliminary test for the average man, which should leave the teacher time for such collateral work as might seem desirable, and free the pupil from the present inhuman pressure. We want a great deal less drive in the schools. I may be wrong, but it seems to me that the stream of study thirty years ago flowed more like "a river of oil" than it does in these times. I doubt if any teacher would now risk spending three meetings of his class in reading over a translation of a Greek play as a preliminary to working through it—yet that and other pleasant and useful things were possible before the feverish hurry of to-day. Nor need there be any fear of bad results from relieving the pressure of the Greek entrance examination. In this University the Bursary Competition for many years served the purpose of a Preliminary Examination, as nearly every one entered for it, and few came to College who had not either gained a bursary or who did not hope to gain one at the beginning of their second year. The passage set in Greek translation was a short and fairly easy piece of prose. The grammatical questions were chiefly on forms with a little syntax and two sentences of the usual "Arnold" type to be turned into Greek. But the papers were done with an accuracy which one never dreams of looking for now except from the very best students, and the output of good scholars was quite as satisfactory as it is under the new conditions.

My second proposal therefore involves a change in the existing entrance examination arrangements. *I would have a fusion of the*

set books system and the unseen system by prescribing a dozen or more books of Homer, and the student who would translate a passage from one of these containing no ἀπαξλεγόμενα and free from abnormal or rare usages, and answer questions on common forms and syntax, should be allowed to enter the Graduation Class.

The question of composition or no composition in this examination is a difficult one. There is no doubt that its practice gives the learner a much firmer grip of syntax and idiom than he can otherwise attain, but if the reading of the pass man is to be chiefly Epic it obviously could not be used as it is in Attic. If it is found impossible to dispense with composition entirely in teaching, it should be relegated to a subordinate position in the test for entrance.

Next it follows that the Preliminary and Bursary Examinations should be made distinct. The present Preliminary paper on the higher standard in Greek seems to me quite severe enough a test for the Bursary Competition. I would have it remain as it is, and if it be urged that the passman would thereby be precluded from utilising his knowledge of Greek towards gaining a Bursary, it might be possible to have a higher and lower competition paper in Greek, the latter to represent the work of the pass man, and to be valued at a certain percentage of the higher paper. In fact there is already in existence a scheme for the remodelling of the Bursary competition into which this plan could be worked. It is too complicated to explain in detail, but its general idea is that each competitor should take up a central pair of subjects as the higher standard with a certain number of others on a lower, to be estimated at half the value of the higher. If such a scheme were found workable, the candidate who took *e.g.* Mathematics as his central pair, would be able if he chose to bring in such knowledge of Greek as he had acquired.

Would a scheme like this suit the schools? It means an entire bifurcation of the Greek class during at least one year before entrance to the University; and probably a partial bifurcation of the Class for one year preceding that. I mean by partial

bifurcation that the class should meet together as a whole only on certain days of the week for reading in Homer, and separately on other days for work adapted to the objects each section has in view. Such an arrangement was followed in the University classes here until recently, and will probably be revived in the Greek class at no distant date.

And now I come to the last wave, which will not be so staggering as its prototype in the Republic if the first two have been passed in safety. What is to be the treatment of these two classes of students at College, and what of the Degree Examination? The Degree carries with it a sort of licence to teach, and we cannot contemplate any lowering of the standard, nor can we have recourse to the drastic method of abolishing all Degrees, once proposed by the late Professor Robertson Smith, although that would be a happy solution of many difficulties. A scheme has recently emanated from the Faculty of Arts in the University of Edinburgh for modifying the Arts curriculum, which, as will be seen, is on the lines of the change proposed for the Bursary Competition, and which seems to afford a likely settlement of the question we are considering. It is proposed that each student should take up a central pair of subjects on each of which an attendance of two years should be required, along with three or four other subjects in which a course of one year should be regarded as sufficient. This means that there should be two grades of the ordinary Degree Examination in each subject, and the difference in the standard would of course be noted in the Student's Diploma in view of his taking to teaching afterwards. Most of the "Homeridae," if we may call them so, would naturally take the one year course, and be tested by an examination thorough enough in character if narrower in range than that applied to the others. It might include one Attic prose author in addition to Homer along with a test in history, literature, and antiquities, as much as could be expected from one year's work in the University. There are already two grades of the degree in each subject, why not three? Would it not indeed be an

advantage? We know at present the gulf that separates the student who squeezes through his degree in a subject, from the prizeman who is content with a pass. Yet both receive the same *testamur*. Even under the present system it would be only fair that the quantitative difference should be marked in some way. If the difference were also qualitative, extending to the character of work done by the two classes of students, the marking of the distinction would become imperative.

It is unnecessary to go further into details. I claim for this scheme, first, that it is an attempt to meet a real difficulty, and secondly, that it would give to the man who is taking Greek merely as part of his general culture, a substantial possession, even if he closes his Homer for good on the day when he graduates, instead of a training and preparation which is to a considerable extent meaningless, because the day for utilising it in so many cases never arrives; thirdly, it involves no sacrifice of sound scholarship. I have no doubt that the proposal is open to much criticism, and even if it be proved to be on wholly erroneous lines I shall not be disappointed, for to have the mind freed from error is a clear gain and one step nearer the truth.

Professor BUTCHER said his conviction was that to know thoroughly a single literary masterpiece was worth half-a-dozen subjects put together; and he firmly believed that a man who knew Homer, even as a pass man might, would have a liberal education which would last him for life. He really would not care much whether he knew other literature or not. If he once got that love of Homer which was derived from reading some twelve books, there was no good literature in the world that he would not desire to read.

Could one assert this result of the system of Classical education carried on at this moment? He did not think so. He had known one or two instances of people whose whole knowledge of Greek had been a knowledge of Homer; and he had known no more genuine enthusiasts for literature, none whose taste in

literature was sounder. He had also known one or two who loathed Greek until of a sudden they made acquaintance with Homer, and having done so, they got an impulse to read Homer at home, and they had told him that their love of literature was based on that impulse. It was therefore not a vain ideal that was put before them, and he would gladly sacrifice any Attic prose which boys might write to attain such results as Professor Harrower had suggested.

Of course, one saw considerable practical difficulties about teaching from a single book. It could hardly be looked upon as satisfactory that the only Greek teaching should be given in Homer, and yet, unless Homer were read on a large scale, the results desired would not be attained. This would involve for the time being almost complete neglect of everything but poetry. He was uncertain whether you could bifurcate in the way suggested. Certainly boys brought up on this plan would have a much more intelligent interest in Classics than they had now, but if this were confined to Scotland, Scottish boys would be out of the running elsewhere. A difficulty, too, would be found in the practical application of it in school, though he would be glad to see the experiment made in private teaching.

As to the teaching of Greek generally and the difficulties to be met, it sometimes occurred to him that there were one or two aids insufficiently utilised. First, the English language. A teacher who had thought out the relations of English and Greek might familiarise a boy with an immense Greek vocabulary through English derivatives. Secondly, translations. The tradition of school teaching had been that a translation was an immoral kind of thing. But it would be good if teachers would frankly acknowledge that, if a boy is to acquire a sufficient knowledge of Greek to read it fluently, he ought to be encouraged rather than discouraged in the free use of translations. Thirdly, he thought there ought to be two different methods of teaching worked concurrently. There ought to be the rapid reading of an author for literary purposes and enjoyment, so that one hundred

lines could be got over in an hour, and that every day. In such reading, translations would be indispensable. But at intervals there should be another kind of reading—minute, scholarly, slow reading, touching on all points of syntax so that the pupil might feel that after all there is such a thing as a scientific study of language, and that, if he wished to pursue Greek seriously, he must master those fundamental principles and details of grammar which were passed over in the other reading. The danger of the first method alone was that it might become slipshod and careless, and unless the two methods were combined, you would hardly turn out a scholar.

Dr HEARD, Edinburgh, said he felt it rather an audacious thing to offer remarks on a paper such as Professor Harrower had read. He thought the objections to Greek rested on two great illusions. First, it was not sufficiently realised by the public that a very large number of boys were really not proficient in any subject whatever, and it was not realised that the actual outcome of a boy's education in the way of knowledge was slight indeed. His experience about Greek was that the proportion of boys who failed was less than in any other subject. The other illusion was the mischievous belief that, because a language was ancient, we had outgrown it. We had no more outgrown the intellectuality of the Greeks than we had outgrown the spirituality of Isaiah.

With reference to the division into two classes at schools, he was bound to say that his first impression was not at all favourable. He had a great objection to any division between the able and the less able boys, because a boy learned a great deal more from his fellows than from his masters, and for a boy to hear a really good translation from one of his fellows was a much greater stimulus than anything of the kind from his master would be. He did not mean that such a division at College would not be right, but at schools, he thought, it would be premature. He thought it was possible to start with Homer, and keep up an acquaintance also with Attic Greek. He did not

think it was impossible, if it was remembered that proper limits should be put to what boys should learn of Greek grammar. The paper set in Greek grammar for the lower certificate was one that he would be sorry to go in for, and a boy was agitated and worried by being asked to parse forms he had never seen.

He thought it was also only too possible to ante-date examinations. He was not an advocate of the lower grade at all. They examined boys too soon. He would have the measure taken at the sixth form, and have the control till then in his own hands without examination.

Dr ADAM WILSON, Dundee, was then invited by the President to address the conference. He said he had really nothing to add to what had been so well said by Professor Butcher and Dr Heard. He had listened with much delight to Professor Harrower's paper. He had great sympathy with the idea of Homer being early read at school. He thought it was a pity that so many candidates came up for the Leaving Certificate who did not profess the paper in Homer. He agreed with Dr Heard that in the papers set, far too much importance was attached to grammatical details. This was a real hardship and prevented them from carrying out the great leading principle that every Classical teacher should have in view, viz., teaching language as literature.

Rev. Professor PATERSON, Aberdeen, said Professor Harrower had referred to the fact that many men who had passed through the University ceased to make any study of Greek literature after they left. There were, he knew, many men in that predicament, but who was to blame? Had the University not a very considerable responsibility in the matter? He thought this "lapsing" was something for which the Greek professors could not disclaim responsibility. They ought to look after their flock.

Professor BUTCHER said it would be difficult to find that scattered flock.

Professor PATERSON said there were many men who would resume their studies if they had such an opportunity as was offered by the Greek society at Dundee. He hoped that example would be followed.

On another matter he was not entirely clear that the tendency so marked in the Universities nowadays in the direction of concentration was altogether to be commended or accepted without close scrutiny. In his day the working theory was that a man should take a genuine interest in the work of the seven classes, and that it was good for him to have a look in at all the subjects. It was supposed that he would go out into the world and do work all the better for having had this bird's-eye view of various subjects. Now the tendency was to concentrate and specialise, but after all, was there not a great deal to be said for the older view? And when he saw this new idea being carried down into the very schools, he was quite sure they were carrying it too far.

Dr ALEXANDER MENZIES, Kirriemuir, said he thought the beginning of Greek was deferred too long. If it was begun as early as Latin or French, the pupils would be much more interested in it. They would have time to go over it in small doses, and get a great deal more grammar and analysis.

Mr A. W. MAIR, Edinburgh, said that the ideal of Professor Harrower was the ideal of them all; but was it not a mistake to introduce any kind of specialising at such an early age? It was difficult to know whether the pupil was to be a good Greek scholar. Professor Paterson had referred to the old ideal that a bird's-eye view of a number of subjects was really a better education than the modern system. Although in theory that was correct, the actual examples one met with were not so convincing. The true solution was rather to make Greek interesting, and if it was to be made interesting for those who were not to study it long, one ran the risk of making it uninteresting for those who

were to spend their life in it. He believed in beginning with Homer—with Homer read so as to enjoy it, never minding the grammar. The idea of Homer spoiling a boy's "prose style" was, in his view, absurd.

Principal SALMOND said he was inclined to take a more cordial view of the practicability of Professor Harrower's suggestion. Looking back upon his own experience in Aberdeen, they had the old system prevailing, and the beauty of it was that it was so very thorough; whatever one did one tried to do it in the most thorough-going fashion. At the University the same system was continued, but in addition, as Professor Harrower had stated, they had a system introduced which was eminently advantageous. While the old thoroughness and minuteness were maintained, it was made possible to go over a much larger tract of ground. It did not involve any very serious addition to the labour of the class, and he must say he did not see that the introduction of that principle should be so very difficult even in the Secondary Schools.

Professor BALDWIN BROWN, Edinburgh, said he had to congratulate the city of Aberdeen on acquiring soon a collection of casts from the antique. Not only did such aids educate the sense of beauty, but they also brought the student into contact with the people whose language they were studying. While saying this, however, he had no sympathy with the slightest slackening in accuracy of grammatical knowledge. If the humanising of classical studies led to any slackening of that kind, he should sooner give up the humanising side of the study.

Dr JOHN MARSHALL, Edinburgh, said he had been feeling as if he were a pariah and outcast. He did not read Homer. He did not read Herodotus. They were read in the Royal High School but not by him. For years, he had not read a word of either of them with his boys. He had found that the author who above all others awakened interest was Thucydides (laughter) and the

speeches of Thucydides (laughter). He believed in the teacher being left free to choose his reading.

Professor RAMSAY, in closing the discussion, said he was sure they had had a fruitful and instructive conference, and they were deeply indebted to Professor Harrower for his excellent paper. One speaker he did not agree with, Dr Menzies. He did not believe in beginning Greek too early. Latin, well taught, introduced a scholar to the mysteries of inflected language, and a scholar well grounded in Latin would make rapid progress with Greek.

He was sure that at a meeting of that Association he might try to express how deeply they lamented the death of Dr Hely Hutchison Almond. He had had the privilege of his friendship for many years. Dr Almond held remarkable views, and some thought he carried his principles too far; but no man had done more to link Classical education to principles of high living and right thinking, and to show how Classics could be used as an instrument of making all-round men, than Dr Almond. His letters on education received ready admission into *The Times*. His opinions were all original; they were founded on practical experience, and they came from the bottom of his heart. No man was ever more devoted to the profession to which he had given his life, or had done more to ennoble it.

Professor BALDWIN BROWN said they could not separate without expressing their thanks to their President for his conduct in the chair.

APPENDIX.

Officials.

President.

Professor G. G. RAMSAY, LL.D., Litt.D., Glasgow University.

Vice-President.

Emeritus-Professor BUTCHER, LL.D., Litt.D.

Secretary.

WILLIAM COUTTS, M.A., 41 Braid Road, Edinburgh.

Treasurer.

WILLIAM LOBBAN, M.A., 48 University Avenue, Hillhead, Glasgow.

Committee.

The above *ex officio*, and the following gentlemen :—

JOHN MARSHALL, M.A., LL.D., Rector, Royal High School, Edinburgh.

Rev. W. A. HEARD, LL.D., Headmaster, Fettes College, Edinburgh.

Professor BURNET, M.A., St Andrews University.

Professor HARROWER, M.A., Aberdeen University.

Professor BALDWIN BROWN, Edinburgh University.

JAMES CLARK, M.A., H.M.I.S., Perth.

HUGH MANNERS, M.A., B.Sc., Rector, Airdrie Academy.

H. F. MORLAND SIMPSON, M.A., Rector, Grammar School, Aberdeen.

JAMES STIRLING, M.A., Rector, Grammar School, Paisley.

EDWIN TEMPLE, M.A., Rector, Glasgow Academy.

Rules.

1. The Association shall be called "THE CLASSICAL ASSOCIATION OF SCOTLAND."

2. The objects of the Association shall be to bring together for practical conference all persons interested in Classical Study and Education; to promote communication and comparison of views between Universities and Schools; to discuss subjects and methods of Teaching and Examination, and any other questions of interest to Classical Scholars that may from time to time arise.

3. All are eligible for Membership who are interested in Classical Education, and desirous of promoting its efficiency.

4. The Officials of the Association shall be:—President, Vice-President, Secretary, Treasurer, and Committee consisting of the foregoing *ex officio*, and of ten other Members. A quorum shall be formed by the presence of five Members. Of the Committee one-half—to be determined at first by lot—shall retire annually, and shall not be eligible for re-election for the following year.

5. The Society shall hold two regular Meetings, one in Spring and one in Autumn; and it shall be in the power of the Committee, if they think it desirable, to arrange for a Meeting at any other time.

6. The place of meeting shall be in the four University towns in rotation, and *three weeks'* notice shall be given of each Meeting.

7. The Annual Subscription shall be Five Shillings, to be paid to the Treasurer for the ensuing twelve months, in October, or not later than 31st December. If any Member's Subscription is two years in arrear, the Committee shall, after due notice, remove his name from the list of Members.

8. It shall be in the power of the Association at a General Meeting to amend or alter any of the above Rules, with consent of two-thirds of the Members present—due notice of any such proposed alteration to be made to the Secretary before the said Meeting, and stated on the billet of business.

* * At the General Meeting of the Association, held in Edinburgh on 29th November 1902, it was resolved to institute a Life Membership, obtainable from the Treasurer by a single payment of £2, 2s. *When payment is made by Cheque, Bank Charges should be included.*

List of Members.

Life Members are printed in Italics.

- Adam, James, M.A., LL.D., Fellow of Emmanuel College, Cambridge.
 Adams, Thomas, M.A., George Watson's College, Edinburgh.
 Ainslie, Miss, B.A., Headmistress, George Watson's Ladies' College,
 Edinburgh.
 Allan, James, M.A., George Watson's College, Edinburgh.
 Allardyce, R. M., M.A., The Academy, Elgin.
 Almond, H. H., LL.D., Headmaster, Loretto School, Musselburgh.*
 Anderson, James, M.A., U.F. Training College, Edinburgh.
Anderson, Thomas L., F.R.G.S., Headmaster, Abbotsford School,
Glasgow.
 Anderson, W. B., M.A., Trinity College, Cambridge.
 Auden, H. W., M.A., Principal of Upper Canada College, Toronto.
- Beattie, James, M.A., Rector, High School, Oban.
 Bisset, Alexander, M.A., Spiers School, Beith.
 Blair, Matthew, M.A., Rector, Academy, Alloa.
Brown, Professor G. Baldwin, M.A., The University, Edinburgh.
 Bruce, Thomas, M.A., Lecturer in Greek, The University, Aberdeen.
 Burnaby, R. B., M.A., Trinity College, Glenalmond, Perth.
Burnet, Professor John, M.A., The University, St Andrews.
Butcher, Emeritus-Professor S. H., LL.D., Litt.D., Edinburgh.
- Callander, T., M.A., Benachie, Inch, Aberdeenshire.
Campbell, Right Hon. James A., LL.D., M.P., Stracathro.
 Campbell, Miss Margaret M., Annfield, Bishopbriggs; sometime Scholar of
 Newnham College, Cambridge.
 Carter, Reginald, M.A., Rector, Academy, Edinburgh.
 Clark, James, M.A., H.M.I.S., Perth.

* Deceased.

List of Members.

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- Clark, John, M.A., LL.D., Professor of English, South African College,
Capetown (formerly Classical Master, Dundee High School).
Constable, Marshall P., M.A., High School, Stirling.
Cooper, Rev. Professor, D.D., The University, Glasgow.
Cooper, Patrick, M.A., Advocate, 259 Union Street, Aberdeen.
Cooper, W. Ross, M.A., 94 George Street, Edinburgh.
Cooper, Mrs Ross, L.L.A., " "
Coutts, William, M.A., 41 Braid Road, Edinburgh.
Cowan, Rev. Prof. Henry, D.D., The University, Aberdeen.
Cran, Alec, M.A., Head French Master, Royal High School, Edinburgh.
Critchley, John W., M.A., Rector, Academy, Dumfries.
Cumming, Alexander, M.A., Academy, Greenock.
Cuthbertson, Sir John N., LL.D., D.L., 29 Bath Street, Glasgow.
- Dallas, Alexander K., M.A., German Master, George Watson's College,
Edinburgh.
Dey, William, M.A., LL.D., late Rector, Grammar School, Old Aberdeen,
32 Hamilton Place, Aberdeen.
Dick, William, M.A., Rector, Pulteneytown Academy, Wick.
Donald, John, M.A., Public School, Banff.
Donaldson, James, LL.D., Principal, The University, St Andrews.
Douglas, George A., M.A., George Heriot's School, Edinburgh.
Duff, David, M.A., B.D., 14 Ramsay Garden, Edinburgh.
Duff, John K., M.A., Royal High School, Edinburgh
Duff, Professor J. Wight, M.A., Durham College, Newcastle.
Dunbar, William, M.A., 6 Hillside Crescent, Edinburgh.
- Edgar, Professor John, M.A., The University, St Andrews.
Edward, Wm. Alfred, M.A., Bellahouston Academy, Ibrox, Glasgow.
Edwards, John, F.S.A., 4 Great Western Terrace, Glasgow.
Emslie, Alexander, M.A., Rector, Academy, Fordyce.
- Forsyth, Ernest H., M.A., Classical Master, High School, Oban.
Fraser, D. Munro, M.A., H.M.I.S., Renfrew.
Fyfe, William T., M.A., 3 Frederick Street, Edinburgh.

Gemmell, Alexander, M.A., Rector, Academy, Greenock.
 Georgeson, James, M.A., Classical Master, High School for Girls, Aberdeen.
 Gibson, James, M.A., Classical Master, High School, Dunfermline.
 Giles, Peter, M.A., Fellow, Emmanuel College, Cambridge.
 Gillies, W. King, M.A., Classical Master, Academy, Perth.
 Grant, Professor Sir Ludovic J., Bart., M.A., The University, Edinburgh.
 Grant, William, M.A., Lecturer, U.F. Training College, Aberdeen.
Green, G. Buckland, M.A., Assistant Master, Academy, Edinburgh.
 Gunn, Edmund J., M.A., LL.B., 186 West George Street, Glasgow.

Haldane, Right Hon. R. B., K.C., M.P., LL.D., Lincolns Inn, London, W.C.
 Hannay, R. K., M.A., The University, St Andrews.
 Hardie, R. P., M.A., The University, Edinburgh.
 Hardie, Professor W. R., The University, Edinburgh.
Hardy, Frank A., M.A., Scott House, Kinnear Road, Edinburgh.
Harrower, Professor John, M.A., The University, Aberdeen.
 Harvey, George, M.A., Rosehall, Grantown-on-Spey.
 Harvey, John, M.A., High School, Glasgow.
 Hay, Edward H., M.A., 26 Grosvenor Place, Aberdeen.
 Hay, Miss Grace F., M.A., Park School for Girls, Glasgow.
 Heard, Rev. W. A., M.A., LL.D., Headmaster, Fettes College, Edinburgh.
Henderson, Hugh, M.A., Rector, Grammar School, Lanark.
 Hepburn, David, M.A., Headmaster, Public School, Stromness.
 Hutt, Andrew H., M.A., Rector, Academy, Tain.
 Hyslop, Rev. A. R. F., M.A., Warden, Trinity College, Glenalmond, Perthshire.

Jackson, H. L., M.A., Royal High School, Edinburgh.
 James, D. M. J., M.A., Rector, Gordon Schools, Huntly.

Kerr, John, M.A., LL.D., late H.M.I.S., 15 Royal Terrace, Edinburgh.
 Ketchin, Matthew S., M.A., Classical Master, High School, Falkirk.
 Kirton, Joseph D., M.A., Rector, Anderson High School, Lerwick.
 Knox, James C., M.A., Grammar School, Aberdeen.

List of Members.

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- Laidlaw, Rev. Professor, D.D., U.F. College, Edinburgh.
Laing, J. Gordon, M.A., Tutorial Institute, 25 North Bridge, Edinburgh.
Laming, W. Cecil, M.A., Rector, Kelvinside Academy, Glasgow.
Lang, Andrew, M.A., Hon. Fellow, Merton College, Oxford, Athenaeum Club, London.
Latta, Professor Robert, M.A., D.Phil., The University, Glasgow.
Lees, John, M.A., Lecturer in German, University, Aberdeen.
Lees, Robert, M.A., Rector, Academy, Fraserburgh.
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Lindsay, Professor W. M., M.A., The University, St Andrews.
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Lockhart, R. Bruce, M.A., Seafield House, Broughty-Ferry.
Logan, James, M.A., Rector, Grammar School, Uddingston.
Lord, Arthur R., B.A., Lecturer in Political Science, University, Aberdeen.
Low, William, M.A., Classical Master, Grammar School, Campbeltown.
Lyell, George G., M.A., Classical Master, Daniel Stewart's College, Edinburgh.

M'Bean, Alexander F., M.A., Assistant Master, Academy, Edinburgh.
M'Combie, Miss Georgina C., M.A., 1 King Street, Aberdeen.
M'Combie, Miss Meta, M.A., Academy, Greenock.
MacDonald, Miss Jessie E., George Watson's Ladies' College, Edinburgh.
Macdonald, George, M.A., F.S.A., The University, Glasgow.
MacEwen, John, M.A., Headmaster, Burgh School, Kirkwall.
M'Kenzie, John, M.A., Rector, Madras College, St Andrews.
Mackenzie, Rev. Dr K. A., The Manse, Kingussie.
Mackenzie, Malcolm, M.A., Head English Master, George Heriot's School, Edinburgh.
M'Laren, Wm., M.A., Rector, Miller Institution, Thurso.

